

The ART of  
**Assassinating**  
**KINGS,**  
TAUGHT

*Lewis XIV. & James II.*  
By the JESUITES.

Wherein is Discovered,  
The Secret of the last Conspiracy,  
form'd at *Versailles* in Sep. 1695.  
against the Life of *William III.*  
King of *Great Britain*. And dis-  
cover'd at *White-Hall*, Feb. 1696.

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*Done out of French.*

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THE ART

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London Printed, and sold by B.



The A R T of  
**Assassinating**  
**KINGS.**

**M**ORE SERENE PRINCES, at  
this Day in Confederacy a-  
gainst *France*. Here is a  
Facinorous Attempt, which  
ought to make all the Crowned Heads  
of *Europe* tremble. 'Tis a Conspiracy  
laid to Assassinate the Sacred Person of  
the KING of Great *BRITAIN*.

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This

This Affair excites your selves to be careful in Good Earnest, of your own Preservation, no less than it concerns that Renowned Prince himself, to be watchful of his own Safety.

The means which the most Christian King, and K. *James* made use of, were almost Infallible; in so much, that only God alone was able to divert and disappoint 'em. Witness the Most Christian Kings own Words: *'Tis impossible, said he, but this Design must prove successful, unless God and the Winds prevent it.* In the mean time, there is nothing more dear to Us in this World then Life; and the Lives of Princes are so pretious, that often upon their Sacred Lives, depend the Greatest Revolutions, the Ruine of their Subjects, and the Desolation of their Dominions.

When an unforeseen Misfortune, a violent Disease, or sudden Death, may have snatch'd from the World those Princes, who were the Glory of their Age, and the Love of the People, there nothing remains behind for Us, but Tears and Lamentations. This is all the Duty we can pay 'em; tho' could we by our Blood redeem 'em from the Grave,

Grave, there is no good Subject who would not bleed to the last Drop. We have had a Glorious Example of this, in the late loss which we sustain'd of the Queen of Great Britain. That Princess was snatch'd from Us in the Flower of her Age: However, we have this to comfort our selves, that we are all mortal. The Misfortune was inevitable; and it was a natural Disease that ravish'd her from us.

But what a dreadful thing it is, when Swords and Poyson are made use of, to hurry out of the world Great Princes, signally eminent for their Piety, lov'd of their Subjects, dear to all other Christian Princes, and the chief Hero's of the Age? What a dreadful thing, I say, it is, when the Authors of such a detestable Design, are Crowned Heads? They who in After-Ages shall come to read the Lives of these two Wretched Princes, will they not blush'd'ye think? Treacherous Exemplars, that sacrifice the Glory of their Reigns, the Title of Most Christian, and all that is accounted most Sacred, Most August in Religion, and in Humane Society, to the deceitful Fantom of their Ambition.

But, most Serene Princes, at this day Confederated together for your common Safety, What Precautions ought you not to take, to secure your selves against the Contrivances of such Conspirators as these. For I must repeat it once more, Your Lives are no less in Danger, then the Life of Your Confederate King *WILLIAM*. 'Tis your Alliance with this Great Prince, of which your Enemies are jealous, that gave Birth to this detestable Conspiracy that has been so lately discover'd. 'Tis an Attempt that concerns yee every one in particular; for had the Conspirators accomplish'd their Design, what Mischiefs, what Calamities, had You not had just reason to have been apprehensive of in reference to your selves?

All *Europe* is sufficiently acquainted with the Ways and Methods which the Tyrannic Politicks of *France* make use of, and which they have made use of for these Eight Years of declar'd War together, to accomplish their Ends; that is to say, the Enslaving of all the Sovereign Princes of *Europe*. There has not been a Year since the Death of *Mazarine*, that has not produc'd a Monster:

Monster: So that the Reign of the Most Christian King has been a continued Series of Enormous Attempts and Conspiracies.

If this Monarch have made such a Noise in the World; if he is become the Terrour of his Enemies, 'tis because, that besides his great Power which distinguishes him from other Christian Princes, he has always had recourse to Treachery, as his last Refuge in all the most desperate Stresses of his Affairs; so that if we have seen him gain surprizing Conquests in the midst of *Winter*, take strong Towns in the face of Armies looking on, win Battels, attack the Confederates in Posts almost impenetrable, and deceive the Vigilancy of our Generals, they have only been the Effects of Treachery, and the fatal Consequences of our Remissness.

If War be to be carry'd on by Treachery and Infidelity, there's no relying upon any thing. Where is the Glory of Arms, that Glory almost as ancient as the World, which after Death, restor'd to a new Life those Hero's and great Captains, who are propos'd to us for the Models of all our Enterprizes, such as *Cæsars, Alexanders,*

ders, *Pompeys*, *Charles the Great's*, *Charles the Fifth's*, and other Renowned Personages transmitted to us by Antiquity?

Nor will I deny, but that this Age affords some Patterns like those Hero's of former times, but I cannot say those Vertues are to be found in one Great King, a Most Christian King, an Eldest Son of the Church. This is an Attempt which ought to make all *French* Men blush. But you will say, that Subjects are not to be responsible for the Miscarriages of their Prince. 'Tis a personal Stain, I grant it; I am asham'd to say it: The Noble Blood of the *Bourbons*, that has glitter'd in so many preceding Reigns, is now sully'd with so many foul Attempts, that the very thought of it strikes a Horror into all People of Worth.

I cannot here forbear to set down the lovely Idea, which *Pagan* Authors had of True Royalty, which ought to cover the Most Christian King with Shame and Confusion. *He is truly a King who is truly just. He is truly just, who governs himself according to the Laws. There is no Justice that can subsist without Law. Let him that ascends the Throne*

*Throne be pure, and environ'd with the bright shining Rays of Justice,* says *Ecphantas* the Philosopher. True Justice ordains, that the Crimes of High Treason, and all Attempts of wicked Men, should be punish'd with utmost Rigour; and it may be said, That this is one of the Noblest Characters of Royalty. And yet at this day we behold Two Princes authorizing a Crew of Assassines and Murderers, to embrue their Impious Hands; if it had been possible, in the Blood of a Great Monarch.

After a Blow of this Importance, we may freely say, That the most Serene Confederates, may justly make the most Christian King the same Answer which *Alexander* gave *Darius*, when despairing to overcome the *Macedonian* by Arms, he would fain have had him Assassinated.

*Alexander* gave him to understand; That he would no longer make War against him, as against a Prince, but as a Parricide.

Will any body say, that if the most Christian King continues these Projects, it will of necessity behove the Confederates to make use of the same means?

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Would they have Villany punish'd by Villany? Or that if great Sums of Money must be given to rid themselves of their Enemies, and put an end to the War all at once, by destroying the Head of the Party by Assassination; will any body deny but that *France* will sooner want Money then the Confederates, or at least that the Princes of the League are not rich enough to constrain the most Christian King to stand upon his Guard in that particular? He can lay claim to no Immortality, nor to being Invulnerable, no more then his Predecessors *Henry III.* or *Henry IV.*

'Tis true, these detestable Ways of Destroying an Enemy, by a violent and hasten'd Death, by Poyson or Dagger, are open to the Confederates as well as for the most Christian King. But God forbid that ever any one of the most Serene Confederates should ever have so black a Thought. They have study'd another sort of Morality in the School of Vertue: Their Piety and the Niceness of their Consciences abhor and detest those Principles, which deduc'd their Original from Hell, and and which were never preach'd in  
*France*



*France* but by the JESUITES, nor so much as taught ambitious Princes by *Maschiavel* himself.

We are thoroughly convinc'd, that *France* sufficiently ingenious to conceal the unlucky Blows which she receives from Fortune, will endeavour to escape the Ignominy which this detestable Enterprize will fix upon her, by a study'd Apology compos'd by some one of her most able and dextrous Ministers. Methinks I hear already the Count d' *Avaux* in one of the Northern Courts, and M. *Amelot* among the *Switzers*, loudly protesting, that the most Christian King their Master, had no hand in this Attempt, but that it was form'd by the JACOBITES in *England*, without ever being communicated to his knowledge.

But this has been the Language of that Prince in all the preceding Conspiracies; witness that of *Granval*. The Court of *France* laid all the load upon her Ministers, and threw all the Blame upon the deceas'd Marquis of *Louvois*, and his Son M. d' *Barbeseux*. All this while, the world knows under what a sort of awe the Ministers of *France* live; had they made the  
least

least step without the Kings knowledge, there would have needed no more to have render'd their Fidelity suspected, and to have disgrac'd 'em for ever. The Ministers of the Court of *France*, are too wary of preserving their Posts, to commit such Mistakes; there being nothing transacted within that Kingdom, with which the King is not acquainted.

In short, if the King of *France*, as he gives out in Foreign Courts, had no hand in the late discover'd Conspiracy, Whence came that numerous FLEET, which of a sudden was Rendezvous'd together in the Ports of *Dunkirk*, *Calis*, *Bolagne*, and *Havre de Grace*? Did that Potent Preparation fall from the Clouds? So many Troops drawn down together to the Sea-side, were they sent to Guard the Coasts of *France*, at a time when the Enemies FLEET was only fitting out, half Mann'd, and not in a probability of putting to Sea till the end of *April*? What did M. *Boufflers*, and so many *French* Generals do at *Dunkirk*? For what reason did K. *James* leave *St. Germain*? For what reason take his leave so solemnly of all the Court, and flye to take shipping at *Calis*?

*Callis?* To what end the Prayers of Forty Hours, and the publication of a *Jubilee*? Will the most Christian King say, that all this was done without his being made acquainted with it?

K. *James* having left *St. Germain's* the 28th of *February*, came to *St. Denis's*, where he perform'd his Devotions, and after he had begg'd of God in his fervent Prayers, to bless his Expedition, he sent for a Publick Notary, whom he order'd to draw up an Act for the Sum of 500 Thousand Livres, which he had borrow'd of certain Merchants, for which he gave 'em in Pawn, the Queen his Wives Jewels.

Besides this Sum, the most Christian King Orders Six Millions to be paid him forthwith, and made him a Present over and above of a little Chest, containing a Hundred Thousand *Livres* in Specie, to defray his Household Expences. *France* did not shew him all these Kindnesses for nothing: She exacted at the same time real Engagements from the Careless Prince, that is to say, a Contract or Deed acknowledged before a Publick Notary, by which K. *James* obliges himself to pay back

back to the most Christian King, after his Restauration, not only the Sum lent him for his Passage, but all that *France* had disburs'd for his Support, during his abode in that Kingdom.

The most Christian King, I say, lends all his Forces to this miserable Prince, spares him his best Generals to command his Troops, and suffers him to want nothing for the Execution of a Design, that was to reseat him upon his Throne. And all this acted in the full view of all *Europe*; But the Enterprize miscarrying, the most Christian King Orders his Ministers to tell us, That he had no hand in it.

'Tis not the first time that the *French* Monarch has talk'd at this rate. But the Confederates are no longer to be deluded with Words; nor will all the Water in the *Seine*, be able to wash away a Crime so black as this, which has been committed in the sight of God and all Christendom, by the Assassination intended to have been perpetrated upon the Sacred Person of King *WILLIAM*, complotted at *Verfeilles* the 1st. of *October*, in the Year 1695.

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Let us conclude then, that the most Christian King being the Principal Author of this detestable Attempt, all the shame of it rebounds back upon his own Person. K. *James* is a feeble and impuissant Prince of himself. 'Tis true, that he was bred in Slaughter and Butchery; his whole Life has been a continual Train of Tragical Deaths, Attentates and Conspiracies: Witness the innocent Blood which he has shed during his abode in *England*. But this Unfortunate Prince, notwithstanding the depravement of his natural Disposition, and his unbridl'd false Zeal for Religion, could have done nothing of himself, had not the most Christian King supported him. You'll say perhaps, that *France* is weary of paying him his Pensions, and that She would be glad to be rid of him. Let it be which way it will, the most Christian King is He that is look't upon as the principal Author of this intended Perpetration; an Act which in After-Ages, all good Christian Princes will look upon with Horror, and which now renders him unworthy of the Glorious Title of most Christian King.

'Tis

'Tis a long time that the Council of *France* had been hatching this Monster, which she was about to have brought forth, as may easily appear, if we reflect upon the Conduct of her Ministers in Foreign Courts. For when the Popes Nuncio's redoubl'd their Importunities to persuade the Catholick Princes to accept of the Proposals that were made 'em; The Ministers of *France* openly told 'em, There was no such need for 'em to be so hasty; for that the most Christian King their Master, had a Design in hand which would change the Face of Affairs, and force the Confederates to accept of the Offers that had been so frequently made 'em, and which they had rejected with so much scorn.

This Vaunting was a Riddle not to be expounded by his Holiness Nuncio's, till Time; that notable *Oedipus*, unfolded the *Enigma*, to the eternal Shame of the Heads of the Enterprize, and of those that were to have been their Instruments. We may also add by the way, to the shame of the *French* Ministers, who thus discours'd the Popes Nuncio's, who are no better than their Master, while they are the Eccho's

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Eccho's of an Action that will load  
'em with eternal Infamy. They boast  
to be the Ministers of their Princes  
Fury, at the Expence of their Honour  
and their Consciences, which they ought  
to prize above all things in the World.  
They ought to call to mind the infinite  
Injury they do their Nation, and the  
foul Stains of Infamy with which they  
sully it, and which will not be wash'd  
off in several Reigns after This.

If we consider farther, what passed  
at the Taking of *Namure*, at what  
time the Person of Marshal *Boufflers*  
was seiz'd; all the World knows, the  
Marshal made loud Complaints, and  
haughtily exclaim'd against the Injury  
done him, adding, *That his Master*  
*would Revenge the Injustice that had*  
*been offer'd him upon the Person of the*  
*PRINCE, who had so caus'd him to be*  
*stop't.* M. *Boufflers* had been made  
Privy to the Conspiracy, and there-  
fore 'twas no wonder those Words of  
Passion dropt from him. Wherefore  
the most Christian King judg'd him so  
necessary for this great Expedition, that  
he vouchsaf'd to honour him forthwith  
with a Brevet for a Duke and Peer  
of *France*; and consented to all things  
that

that the Confederates demanded, to obtain his speedy Liberty.

Till now, we flatter'd our selves, that *France* would no longer have recourse to all those Treacheries, of which She made so good a use, while M. *Luxemburg* commanded her Arms. But M. *Boufflers* seems to be sprung up from the Ashes of that Famous Captain, tho' according to all Appearances, the Disciple will not prove much better then his Master.

However, M. *Boufflers*, with his good leave, does a great Injury to his Reputation, and 'tis a bad Disappointment, to have had a share in the intended Assassination, of a Prince that heap'd so many Favours and Civilities upon him during his Detention. There is no need of going to seek him out in *England*. King *WILLIAM* does not hide himself, as all the World knows. He is none of those timorous Princes that shun Danger. He appears every Campagne in *Flanders*, at the Head of his Armies. And if the most Christian King, or his Generals, desire an end of the War, and to obtain that Peace which they so much thirst after, He is always ready to answer their Expecta-

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Expectations, with his Sword in his Hand. They might also, out of a Principle of Honour, make him that fair Challenge, which the Prince Elector formerly sent to M. *Turenne*; that is to say, by the Proposal of a single Combat, in order to determine the Differences that have inflam'd this War by the point of the Sword, provided the King of *France* himself would be one of the Champions in Person.

But that is not the thing which the King of *France* seeks after: He has been accustom'd to vanquish without Danger; and indeed, 'tis the way to live long. In a word, Were King *WILLIAM* less Brave, and less Magnanimous then he is, the most Christian King, and K. *James*, would never make those Attempts upon his Person which they do.

The most Christian King, since the *Pyrenean* Peace, has been accustom'd to make his Progresses with a kind of Rapidity; because he was assur'd of the Crown of *England*, through the Care which he took to cultivate the Inclinations of the last Kings, as all *Europe* well knows. 'Twas under the shelter  
of

of those Careless and voluptuous  
Reigns, that he rear'd this Monster of the  
Grandeur, which makes him so formidable  
to his Neighbours, so fear'd by his  
Subjects, and so daring in all his En-  
terprizes to mix Heaven and Earth to-  
gether.

But those Reigns are past ; the Cards  
are all mix'd ; and the last Revolution  
which advanc'd King *William* to the  
Throne, was the most terrible Blow that  
ever was given to *France* ; because that  
Prince has been all along his irrecon-  
cileable Enemy, the only Prince in *Eu-  
rope* who has cross'd his ambitious De-  
signs, who has always disputed the  
Ground with him, and who, like ano-  
ther *Joshua*, has stopp'd the Sun in his  
rapid Course.

So that the most Christian King find-  
ing that the Puissance of King *William*  
as Head of the League, would prove  
an invincible Obstacle to his Enter-  
terprizes, thought it convenient ac-  
cording to the Principles of his Ty-  
rannick Politicks, to rid himself of  
this Prince by one means or other.  
For proof of which, it has been ob-  
serv'd, that in all the Battels that  
have hitherto been fought, the *French*  
Generals

Generals have been very careful to pick out a good Number of the Guards out of the King's Household, to make way through the Throng, in Order to Kill King William.

M. de Luxembourg did all that lay in his power, to satisfy the King his Master in this Particular; and M. de Boufflers, no less zealous then his Predecessor, makes no scruple to put himself at the Head of a Crew of Conspirators, to second the Assassination of this Noble Prince. At the Battel of the Boyn, the Guards who kill'd M. de Scomberg, had Orders to find out the King; but God preserv'd him, and brought him safe out of the Snares which France and K. James had laid for him. After so many Proofs of the King of France's extraordinary care to destroy this Prince, there is no question to be made, but that he was the *Primum Mobile* of this last Conspiracy.

There needs no more then this bold Stroke, to embellish the History of this Monarch, which the best Pens of France have been labouring for so many Years to set out. This will be a most gay and flourishing Flower in his Crown;

Crown; a Monument, then which he cannot consecrate a more august to Posterity. It may be said, that by this Inglorious Action, the Mighty Monarch leaves a Glorious Example for the *Dauphin* to imitate, if his Renowned Father do not out-live him; or at least for his Children to take a Pattern by, who are young enough to study Virtue under so Great a Master. After such an Attempt as this, the Most Christian King has reason to rest himself from his Illustrious Labours, and dye well satisfied. He has Reign'd a Great Monarch, a Great Politician, always happy and prosperous; if he now miss'd his Blow, he must look upon it, that only Heaven put by the Fatal Stroak, which he so fairly offer'd.

But as for You, Monsieur *Dauphin*, 'tis hop'd that your Inclinations will not lead you to follow this Great Exemplar: We are sensible that you, like the deceased Prince of *Conde*, abhor such Treacherous Actions as these, unworthy of a great Hero, more especially a Christian Prince, one day design'd to wear one of the most August Crowns in Christendom.

All

All *Europe* looks upon You, as one  
 that will restore that Peace and Tran-  
 quility which your Father's unjust  
 Claims have banish'd from among the  
 Christian Princes. If it be the Pleasure  
 of Heaven that ever you come to the  
 Crown, we most justly flatter our selves,  
 that *France* was never so happy as it will  
 be then. Your Subjects will be deliver'd  
 from the Burthens of a thousand Imposts;  
 Trade will be restor'd; Arts and Sciences  
 will flourish; the Nobility of the King-  
 dom will reassume their Ancient Splen-  
 dor; the Parliaments, and Sovereign  
 Courts will again enjoy that Authority  
 of which they have been despoil'd;  
 the Neighbouring Princes will have  
 a plenary Confidence in your Royal  
 Word; your Treaties will be invio-  
 lable; and you will be lookt upon in  
 all the Courts of *Europe*, as a Prince  
 that treads in the Steps of your Illu-  
 strious Ancestors, and not pursue  
 the Vices of two Monarchs, that strike  
 a Horror of their Actions into the  
 Hearts of all the Christian Princes.

Call to mind, Sir, the Precepts of  
 the Wise *Plato*, *That the Laws have*  
*a Power over Kings, as well as Subjects.*  
 So long as you take such Principles for  
 the

the Rule of your Actions, you will be the Love of your Subjects, the Glory of your Age, and the Greatest King in the World.

All *Europe*, Sir, conjures you to inculcate these Noble Lessons into the young Princes your Sons, who are one day to succeed you; 'tis time to do it, but more especially to infuse into their tender years an Aversion and Abhorrency of the Detestable Principles of their Grandfather, condemned by all good men: Instil into them this noble Thought of *Aristotle*, *He whom the People will not admit for King, is a Tyrant*: so long as they have the Love of the People, they will be worthy to wear a Crown. This is that which is the greatest Glory of that Prince, whom the Most Christian King your Father, and his Allie King *James* would have Assassinated: he is passionately belov'd of his Subjects, and consequently worthy to be their King. This Love it is, which assures him of their Fidelity, which establishes his Throne, and renders it immoveable; and which is the Reason that his Subjects will spend the last drop of their Blood for the Preservation of his Sacred Person.

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The want of this Love, so necessary for Princes that will Govern according to Law, was the cause of King *James's* Misfortunes, and that which renders him the most miserable of Monarchs. But would to Heaven that this were the only Stain that renders him odious; all the Christian Princes of *Europe* would then have no reason to upbraid him with the most detestable of all Crimes, the meditated Assassination of King *William*. But let us return to the most Christian King.

If we consider what happen'd upon the Birth of that Prince, we shall meet with nothing but what is surprizing. All *France* before that, was in great Affliction, and all in Tears besought of God an Heir to the Crown. After two and twenty Years of Barrenness, the Queen-Mother conceiv'd; and she brough forth a Successor to *Lewis XIII*. But what Successor? A Prince that came into the World with Two Teeth. A strange Prodigy! and the most surprizing that has happen'd in our days. When the Soothsayers of *Italy* were consulted by Expresses, which the deceased *M. de Colbern* sent thither, they answer'd, That the Prince newly born,

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with Two Teeth, should with One of his Teeth tear his Subjects, with the Other, the Princes of *Europe* his Neighbours.

In a word, never was Horoscope better fulfill'd. The Commencements of his Reign are full of Prodigies, and hitherto the End has been no less surprizing. Hardly was he arriv'd at the Age of Majority, but he began with reforming the greatest part of his Ministers: He despoils the Parliaments and Sovereign Courts of all they had which was most August, the Supream Authority. He humbled the Nobility of his Kingdom; impoverish'd his Subjects by an infinite number of new Taxes: He raises great Armies to keep 'em under Submission and Respect: He fortifies the greatest part of the Strong Holds in his Kingdom, to enslave the whole, and serve as Ramparts to his Ambition. He lets loose his Fury against the See of *Rome*; and he alone commits more Attentats against the Sovereign Pontiffs, then all his Predecessors together had ever done.

After these happy Beginnings, he studies *Machiavel*, and got him so well by Heart, that his whole Reign was

but



but a Tissue of that Author's Precepts. He observes 'em to the most minute Maxims; and by the help of *Mazarin*, he became so Great a Master in the Art of Reigning, that the Bounds of *France* could no longer contain him. There is not any Prince in *Europe* that has not been a Victim to his Ambition. If he makes Alliances, 'tis only to aggrandize himself by Violation of his Oaths: If he declares War, 'tis unjust, because his only Aim is the Invasion of his Neighbour's Dominions: If he concludes a Peace, 'tis only to break it to morrow, and that he may have new Pretences to recommence the War.

In a word, there is no Sovereign Prince, no Elector in the Empire, no Republick in *Europe*, that is not sensible of the Effects of his cruel Domination. The present War has thrown its dismal Firebrands into all the Corners of the World. All Christendom enjoy'd a profound Peace, at what time the most Christian King sent Armies of Incendiaries, with lighted Flambeaux in their hands, to Fire the most Noble Cities of *Germany*.

This dismal Conflagration, after it had reduced the *Palatinate* into Ashes,

was extended by the hands of *M. de Boufflers* all along the *Rhine*, the *Moselle*, and thence through all *Flanders* and *Brabant*; and so over-running, like a Mad-man and a Fury, all the open Country he burnt all before him, sparing neither Churches nor Monasteries.

All these Cruelties were acted in view of all the Princes of *Europe*; but there was none but King *William*, who applied himself in earnest to stop the Career of *France*. The People of *England* call'd this Great Prince to their Succour, because the most Christian King Reign'd no less in the Three Kingdoms of *Great Britain*, then in *France*, by virtue of the Cruelties which King *James*, his Confederate, exercis'd therein. King *William* passes the Sea, supported by the hands of Providence; he is receiv'd with all the Honours imaginable by the Nobility of the Kingdom, and by the People. The Crown is presented to him, and he is desir'd to accept it; which he does, after Long Importunities, because the present Condition of the Affairs of *Europe*, and the Safety of the Commonwealth engag'd him to it.

By that means he gave a deadly Blow to *France*, so much the rather, because the little dreamt of such a Revolution. Thereupon after that, the most Christian King minds nothing but Revenge. The Hatred which he had all along for that Prince, could no longer be kept within bounds; it must break forth, and fling about its fiery Indignation. And from that day forward his secret Council met, with Orders to seek out some way to destroy this Prince, as the only Person able to put a stop to his Great Designs. So that since his coming to the Crown, we may reckon up near 8 Conspiracies; only this last exceeded all the rest. The Conspirators in this, never go about to conceal themselves: They walk barefac'd at Noon-day, and rely upon the Death of King *William*, as upon a thing that cannot fail 'em. After this, I leave the World to judge, how far the Fury and Resentment of a Prince will go, who has sworn the Death of his Enemy.

I cannot here forbear to recite the words of *Salust*, when he speaks of the Care that Princes ought to take of

the Honour of their Dominions, of which they ought to be as jealous as of their own Crowns. *The Duty of Kings*, says he, *consists in preserving the Liberty and Honour of a Kingdom.* But the most Christian King ne're troubles himself for the Honour of *France*. He sacrifices it with a good will, provided his Designs do but succeed. Where is that Liberty, I would fain know, which his Subjects enjoy'd in the Reigns of his Predecessors? Are they not all at present Slaves within the Kingdom? Where is the Honour of the Kingdom? Is it acquir'd by Oppression, Cruelty and Tyranny? And when it is acquir'd, is it preserv'd by the Assassination of Great Princes, for whom they have a mortal Hatred? If this be true, I must acknowledge the Antients to have been very great Cheats, for having made us such a Description of the Honour of a Kingdom, so far different from that which *Lewis the Grand* gives us the present Pattern of. This Prince pretends to be the greatest Model of Perfection this day in the World. But with submission to him, the Course he takes, is not the way to attain to the Glory  
of

of those Great Hero's, of which Pagan Antiquity has left us such Noble Exemplars.

After these Preliminaries, let us come to the Particulars of matter of Fact, and consider all the Circumstances that accompany'd this Conspiracy, so lately discover'd: After that, we shall examine the Doctrine of the JESUITES, which teaches the Art of Assassinating Kings, and which they have taught the Authors of the present Conspiracy.

God by his Providence, and the continual care which he takes for the preservation of his Majesty King *WILLIAM*, has so order'd it, that several of the Conspirators, have discover'd of themselves, the following Conspiracy, the particulars whereof are These.

About the end of the month of *August*, in the Year 1695. the most Christian King, being at *Versailles* in a private Conference with K. *James*, concerning the Events of the preceding Campaign, the most Christian King out of a peculiar confidence in him, told him, ' That he saw no other way  
' in the world to attain a speedy Peace,

' then by labouring his Restoration to  
 ' the Throne. That all the Care which  
 ' he had hitherto taken to wage War  
 ' with his Enemies, together with the  
 ' immense Expences he had been at to  
 ' support it, had as yet produc'd no-  
 ' thing effectual: Nevertheless, that  
 ' God had so sufficiently prosper'd  
 ' his Arms, by the Advantages he had  
 ' won, till the Death of Marshal *Lux-*  
 ' *emburgh*, that he had no reason to  
 ' complain. But that which still trou-  
 ' bled him, and imprinted in his Mind  
 ' but ill Presages of the Future, was the  
 ' present Union between the Parlia-  
 ' ment and the Prince of *Orange*, which  
 ' was so far from abating, that it grew  
 ' stronger and stronger: That the Re-  
 ' putation of that Prince, and the Forces  
 ' which the Parliament had granted  
 ' him, would be fatal to the Peace, and  
 ' the Common Interests, unless some  
 ' sudden Course were taken.

K. *James* made Answer to the most  
 Christian King, ' That all that he had  
 ' said was true; that he saw but too  
 ' well, and with a deep Sorrow, the  
 ' Prosperity and growing Grandeur of  
 ' his Enemy; That 'twas only his fault,  
 ' for that he himself was ready at that  
 ' very

very instant, to attempt his Return  
 into *England*, if his Majesty thought  
 it convenient: Nevertheless, that  
 he was affam'd to have so often abus'd  
 his Kindnesses, and that he was afraid  
 his Evil Stars that follow'd him where  
 e're he went, would frustrate the  
 justest Enterprize that he should un-  
 dertake; That both He and the  
 Queen his Wife, besought Almighty  
 God in their most fervent Prayers,  
 to bless the Arms of his Majesty, their  
 Protector and Restorer, in whom;  
 next to God, they plac'd all their  
 Hopes and Confidence.

To this the most Christian King re-  
 ply'd, That it had not been his Fault  
 hitherto, that their Prayers had not  
 been heard: but that it was not yet  
 too late, and that it behov'd him to  
 lay hold of the favourable opportuni-  
 ty that God had put into his hands,  
 to give their Enemy such a Blow,  
 as would prove fatal to him. Never-  
 theless, that it became him to trust in  
 God, and to arm himself with Reso-  
 lution for the execution of the Enter-  
 prize.

K. James made Answer, That he  
 understood what his Majesty meant;



so that if no more were requir'd but the forming a new Plot, he had Men now at command, provided his Majesty would lay out Money sufficient for the carrying on so great an Enterprize.

The most Christian King reply'd, That all the Forces in the Kingdom were at his Service, and that he should desire no other Reward, then the honour of having contributed to his Restoration.

After this first Overture, the two Kings agreed upon a day to make choice of the Conspirators; which day being the 5th. of *September 1695* was no sooner come, but the Accomplices were call'd one after another to a private Audience given 'em by K. *James* at *St. Germain's*; which at first was only to sound 'em, and assure himself of their Fidelity.

At length K. *James* having made choice of about seven and forty Persons, presented 'em to the most Christian King, who assur'd 'em, of his Royal Protection, and of the Advancement of their Fortunes, if the Business succeeded: After which they were dismissed till further Order.



At first, there were none but the two Kings, and Father *La Chaise*, who were Privy to the Secret. For the most Christian King thought it convenient, that when the Business was drawn into Form, that the Intrigue and Management of it, should be left to Father *La Chaise*: To which K. *James* consented. So that the Conspirators had Orders to repair to him, two and two at a time, for fear of making too much Noise, to confer with that Seraphic Priest about the Time, Place and Manner, of putting the Design in Execution.

There were some of the Conspirators who offer'd their Majesties to go into *Flanders*, and do the Business at the time that King *WILLIAM* quitted the Army: But the most Christian King did not think that the best way, because added he, he had not been well satisfied with *Grandvall's* Conduct, whose Enterprise had miscarry'd for want of Management, notwithstanding that the deceased Marquis of *Louvois*, had taken care to manage it with all the Circumspection imaginable. K. *James* was of the same Opinion, and that the  
Business

Business might be done with less danger and more ease in *England*, because the Prince of *Orange* had very slender Guards there about his Person, especially when he went a Hunting; whereas in *Flanders* he was always surrounded with his Army.

After several Conferences, it was resolved, That some of the Conspirators should cross the Sea before-hand, in order to confer with several other JACOBITES, from whom K. *James* had had particular Letters, assuring him of their inviolable Devotion and Readiness to sacrifice their Blood for his Restoration.

All these measures being taken at the Court of *France*, as may be collected from the Mouths of the Conspirators themselves in their Examinations, they fell to work. To which purpose, the greatest part of the Conspirators that were in *France*, dropt one after another into *England*, in several Privateers, who set 'em ashore upon the Coasts of *England*, and repair'd to *London*. Where they lay Skulking *Incognito*, to strengthen their Party against the time of Execution, which was to be accomplished about the end of *February* in this manner :

The

The 25th. of *February* 1695. which was a *Saturday*, the Conspirators to the number of Sixty, had resolv'd to post themselves in such a Place, through which the King was to pass, in going to *Richmond* to divertize himself according to Custom; and to attacque him either in his Coach, or as he was a Hunting: and after they had put the Guards to the Sword, Ten or Twelve were to have made themselves Masters of the Kings Coach, and to have dispatcht him either with a Dagger or a Blunderbuss, as they saw occasion.

But failing that Day, the Conspirators put off the Execution of their detestable Design till *Saturday* following. That Day the King's Coach stood ready, the Guards sate mounted, and the Provision Wagons were gone before: Which being discern'd by two of the Conspirators Spies, who made no doubt but that his Majesty would follow his Guards, they hasten'd with all speed to the Rendezvous to give the Traytors information. But his Majesty thought fit to stay that Day at *Kensington*; and to the end he might have some better Light into the Conspiracy, he sent away some Trusty Persons

sons to view the Countenances and Behaviour of such as they should see Loytering upon the Roads, and to observe where they had posted themselves. By this second Disappointment, nothing could be done that day neither: So that the Assassines resolved upon the Sunday following, to attacke the King in his Passage between the two Gates of *Hide-Park* and *St. James's*, as he went to *White-Hall* to Chappel.

Their Design was first to have kill'd the Coach-Horses, and by that means to have stopt the Passage of the Guards that follow'd his Majesty. But the King stirr'd not out that day.

The Night before, or the same day the Treason was to have been put in Execution, seventeen of the Conspirators were seiz'd, and the next day several others were taken, among whom were two Dominicans, three Troopers of the E. of *Oxford's* Regiment, a Trumpeter; one *Charnock*, who had been Vice-President of *Magdalen* Colledge in *Oxford*, in King *James's* time, and for which he turn'd Roman Catholick, and several others. All which, and many more afterwards apprehended, were to have embued  
their

their Murtherous Hands in his Majesties Blood.

The Duke of *Berwick* (Head of the Party) had like to have been taken. One of his Domestic Servants was seiz'd, who had Orders if the Design succeeded, to have kindl'd Fires upon the Sea-side near *Dover*, which was to have been a Signal to K. *James* and M. *Boufflers*, who lay expecting the Event of this great Enterprize. To which purpose, the Havens of *Dunkirk*, *Callis* and *Bolougne*, were full of Transport Ships, which were to have waisted over a great number of Soldiers into *England* to second the JACOBITES that were to have taken Arms.

Mr. *Schmettau* Adjutant, being sent away into *England*, by the Duke of *Wirtemberg*, put himself into a Fish-boat, which being attacked by a Privateer, M. *Schmettau* hid himself under the Netts, so that the Privateer finding nothing that was Booty, quitted him. After which, he went to *London*, and inform'd the King of the Motions of the *French* on *Dunkirk*-side; and his Report was confirm'd by M. *Montez*, Lieutenant Coll. of the Regiment of *Belfast*.

That

That which is remarkable is this, That the Conspirators were engag'd for a certain Sum of Money to have accomplish'd their Design within the space of six Weeks, and that before the end of *February*, for fear of breaking the Measures which the most Christian King had taken for the succeeding Campagne; whence it came to pass, that the Enterprize failing upon *Saturday*, it was put off till the *Sunday* following: And if Providence had not so order'd it, that a good part of the Conspirators had not been apprehended, it was to be fear'd they would have sought all the ways imaginable to have accomplish'd their detestable Treason.

We can never too highly applaud the Care which the Earl of *Portland*, and the rest of the Lords about the King's Person, took to prevent so terrible a Blow, that would have prov'd no less fatal to all Christendom, then to all his Majesties good Subjects.

Upon the 24th. of *February* 1696. the King made a Speech to both Houses of Parliament, wherein he gave 'em an Account of the Assassination intended upon his Royal Person, and of the Enemies Preparations for a sudden Invasion of the Kingdom. Up-

Upon this the House of Commons immediately drew up an Association, wherein they protested, testify'd and declared sincerely and solemnly, that his Majesty King *WILLIAM* now Reigning, is the true and lawful King of the Realms of *Great Britain* and *Ireland*; and mutually promise & engage to succour and Assist each other, to the utmost of their Power, to support and defend his Majesties Sacred Person and Government against K. *James*, and all his Adherents: And in case his Majesty should come to a violent and hasty Death (which God avert) they voluntarily and unanimously oblige themselves to unite, and associate, and to assist each other to revenge his Death upon his Enemies, &c.

This was followed by an *Address* of both Houses, wherein they congratulate his happy Preservation, and gratefully acknowledge the particular Care of Divine Providence, and at the same time declare their detestation and abhorrency of so Infamous and Barbarous a Design, and humbly beseech his Majesty to take a more particular Care of his Sacred Person.

upon

Upon which, His Majesty issu'd out several Proclamations for apprehending a great number of the Conspirators, of whom a great part were seiz'd and committed to several Prisons. All which Acts of State have been so sufficiently publish'd at large, that they need not be repeated here.

After so many Authentic Testimonies, which ought to cover with shame the Authors and Contrivers of so Black and Treacherous a Fact, all *Europe* stands amaz'd! The Ministers of the Christian Princes assembl'd in the Congress, sit astonish'd! All the World searches for the Causes, that excited the wicked Inclinations of these two Princes. But there will be no great difficulty in the discovery of 'em, when we consider that the most Christian King has always been a true Jesuite. For proof of which, we need but read the History of his Reign. The Politicks, the Maxims, the dangerous Opinions, and lastly whatever that Order teaches, not forgetting the *Art of Assassinating Kings*, have been manifest quite throughout the whole Course of it. As for K. James, he left *England*, a true Jesuite: He has liv'd in



in *France*, daring his Exile, one of the same Order; and within these two Months, he has thought fit to List himself also in the Order of the *Dominicans*.

Had the most Christian King taken upon him to read the Determination of the Faculty of Theology in *Paris*, carry'd to the Parliament upon occasion of the re-settlement of the Jesuits in *France*, I am perswaded we should not have seen him so true a Jesuit as now we do. Wee shall repeat the substance of it in the same Terms, as it is in the Original.

'In the Year 1554, and upon the  
'First Day of *December*, the Vene-  
'rable Faculty of *Theology* in *Paris*,  
'after the Mass of the Holy Ghost so-  
'lemnly said in the Chappel of the Col-  
'ledge of *Sorbonne*, and Oath taken,  
'having four times assembl'd in the  
'same Place, to conclude upon the  
'Two Bulls, said to have been de-  
'creed by our Holy Lords and Popes  
'*Paul* and *Julius III*, in favour of those  
'that would be distinguish'd from Us,  
'under the Names of the Society of  
'JESUS; which Two Bulls the  
'Court,

‘ Court of Parliament sent Us by an  
 ‘ Usher, to be view’d and examin’d :  
 ‘ For which Reason, after we had se-  
 ‘ riously examin’d and consider’d all the  
 ‘ Particulars,

‘ We are of Advice, That this So-  
 ‘ ciety, in matter of our Faith, is of  
 ‘ dangerous Consequence, erected to  
 ‘ trouble the Peace of the Church, to  
 ‘ subvert the State and Monastick Reli-  
 ‘ gion; and in two words, introduc’d  
 ‘ rather for Desolation and Destruction,  
 ‘ then for Edification.

This was the Judgment which the  
*Sorbonne* made of the Jesuites Doctrine.  
 But without looking back so far as the  
 Year 1554. the most Christian King  
 need no more then consider what pass’d  
 in the Year 1610. when *Henry IV.* was  
 stabb’d by *Ravillac*; certainly he would  
 then abhor that Doctrine which he  
 now upholds with all his Royal Power, in  
 the face of all Christendom. It deserves  
 to be recited, because it makes for our  
 purpose.

The same Day that the detestable  
*Ravillac* was executed, in regard that in  
 all the Answers which he gave the Arch-  
 bishop of *Aix*, and the Predicant *Coef-*  
*fereau,*

*seizeau*, during his Imprisonment, for the Parricide he had committed, he made use of the Maxims of *Mariana* and other Jesuites, who have written, That 'twas lawful to kill Kings and Tyrants, the Court of Parliament, before they condemn'd those infamous Books to be burnt by the hands of the Common Hang-man, would have the Determination of the Faculty of Theology, and enjoin'd the Dean of the Faculty to call a Convocation, in order to give 'em their Opinion, whether it were lawful for any one, upon any Account, or for any Cause whatever, to attempt the sacred Persons of Kings and Sovereign Princes.

Upon which, the Faculty assembl'd in the Colledge of the *Sorbonne*, and made the following Censure.

*The Censure of the Faculty of Theology at Paris, assembled in the Colledge of the Sorbonne, against Parricides of Kings.*

IN the Year of our Lord 1610. upon the 14th of *June*, the sacred Faculty being assembl'd, and having debated

'bated the Question to them put by the  
 'Court of Parliament; and considering  
 'withal that the University of *Paris* has  
 'been always the Mother and Nurse of  
 'a most excellent and sound Doctrine:  
 'That the Publick Repose and Wel-  
 'fare proceeds from Order, and that  
 'this Order depends, next to God, up-  
 'on the Safety of Kings and Princes:  
 'That it only belongs to the Prince, or  
 'Politick Power, to make use of the  
 'Sword: That some Years since, cer-  
 'tain strange, seditious and impious  
 'Opinions, have in such a manner per-  
 'verted the Minds of several People,  
 'that they have not dreaded to stain  
 'King and Princes with the execrable  
 'Names of Tyrants; and in pursu-  
 'ance of a Pretence so detestable, as  
 'also under colour of assisting, or ad-  
 'vancing Piety, Religion, or the Publick  
 'Good, to conspire against their sa-  
 'cred Persons, and to embroil their Par-  
 'ricide-hands in Blood so dear, and of  
 'so high a Value, and consequently to  
 'open a Gap to all sorts of Wickedness,  
 'Impieties, Perfidies, Disloyalties,  
 'Frauds, Surprizes, Treasons, Mur-  
 'ders, mutual Slaughter of the People,  
 'Ruin, sackings and levelling of whole  
 ' Towns,

' Towns, Destruction of Provinces  
 ' and flourishing Kingdoms; and in  
 ' a word, to an infinite number of  
 ' abominable Crimes, occasion'd by  
 ' Wars as well Foreign as Domestick:  
 ' Lastly, knowing that such Pestilen-  
 ' tial and Diabolical Opinions, at this  
 ' time, render those who are separated  
 ' from the Catholick, Apostolick, and  
 ' Roman Church, obstinate in their Er-  
 ' rours, and cause 'em to avoid the Con-  
 ' verse of Catholick Monks, Doctors,  
 ' and Prelates, altho' innocent, as if  
 ' they taught and authoriz'd such per-  
 ' nicious Doctrines. For these and  
 ' such-like Reasons, after diligent Exa-  
 ' mination, the said Faculty unanimou-  
 ' ly, and with a fix'd Resolution, detest  
 ' and condemn such strange and sedi-  
 ' tious Doctrines; as impious and here-  
 ' tical, pernicious to human Society,  
 ' the Publick Peace and Tranquillity,  
 ' and the Catholick Religion. In te-  
 ' stimony whereof, the said Faculty  
 ' have concluded and resolved to renew  
 ' their ancient Decree, put forth a hun-  
 ' dred Years ago, by the Advice of a  
 ' hundred forty and one Divines, for  
 ' the Condemnation of the following  
 ' execrable Opinion.

A Tyrant, whoever he be, may and ought lawfully and meritoriously to be kill'd by his Vassal or Subject, whoever he be, by any manner of ways; chiefly by secret Embuscado's, Treasons, Flatteries, and such-like Artifices, notwithstanding any Oath or Allegiance which the Subject may have sworn to the Tyrant; nor is it needful that he should wait for, or expect the Sentence or Command of any Judge for the prosecution of his Design. Mariana.

Upon which follows the Censure of the Faculty.

This Proposition taken thus generally, and according to the signification of the word *Tyrant*, is an Error against the Catholick Faith, against the Doctrine of good Manners, and the Command of God, *Thou shalt not kill*. 'Tis also against the Doctrine of our Saviour, *They that take up the Sword, shall perish by the Sword*. Moreover, it tends to the utter Subversion and Ruin of all States, Kings and Princes in the World: It opens a Door to all manner of Impieties, Deceits, Treasons,

'sons, Violations of Oaths, and gene-  
 'rally give Subjects a Licence to perpe-  
 'trate all manner of Disobedience to-  
 'ward their Sovereigns, as also to Dis-  
 'loyalty and Mistrust of one another,  
 'and consequently to eternal Damna-  
 'tion. Moreover, whoever obstinately  
 'maintains such an Errour, or any o-  
 'thers that may be deduc'd from this  
 'general Proposition, is a Heretick, and  
 'ought to be punish'd as such a one  
 'even after his Death. *Given in the*  
*'Year 1413. Wednesday, Decemb. 3.*

The aforesaid Censure of the Faculty  
 of Theology of *Paris*, was confirm'd  
 by the Council of *Constance*, Anno  
 1415. in the Calends of *July*, in these  
 words :

'**T**HE Holy Council being willing  
 'to employ all their Care in the  
 'extirpation of Errours and Heresies,  
 'budding forth in divers parts of the  
 'World, according to their Duty, and  
 'being also assembl'd for that effect,  
 'and being likewise inform'd, that of  
 'late years certain scandalous Proposi-  
 'tions, erroneous in Faith, and contra-  
 'ry to good Manners, and which tend  
 'only



‘only to the subversion of all Order  
 ‘and good Government have been  
 ‘taught and publish’d; amongst which,  
 ‘this is one:

*That a Tyrant, whoever he be, may  
 and ought meritoriously to be kill’d by his  
 Vassal or Subject, &c.*

‘Now the Council having a singular de-  
 ‘fire to oppose this Errour, and utterly  
 ‘to extirpate it, after mature deliberati-  
 ‘on, decree, declare, and determine, That  
 ‘this Doctrine is erroneous in Faith,  
 ‘and contrary to Good Manners, and  
 ‘therefore reprove and condemn it as  
 ‘Heretical, Scandalous, opening a Gap  
 ‘to all manner of Deceits, Frauds,  
 ‘Lyes, Treasons, Perjuries, &c. And  
 ‘we farther declare, decree, and de-  
 ‘termine, That all who obstinately de-  
 ‘fend this pernicious Doctrine, are He-  
 ‘reticks, and ought to be punish’d as  
 ‘such, according to the Holy Ca-  
 ‘nons.

‘Wherefore the Sacred Faculty,  
 ‘after having carefully and exactly ex-  
 ‘amin’d the Opinions of all the Do-  
 ‘ctors in general, and of each in par-  
 ‘ticular, is of Opinion in the first  
 ‘place,



place, That the ancient Censure of the  
 said Faculty, confirm'd by the said  
 Faculty, ought not only to be re-  
 new'd, but also imprinted in the  
 Minds of all Men. Secondly, that it  
 is an Impious, Seditious, and Here-  
 tical Thing, to attempt and lay vio-  
 lent hands upon the sacred Persons of  
 Kings and Princes, whatever Pretence  
 any Vassal, Subject, or Foreigner may  
 have or seek for. Thirdly, we will  
 and decree, That all Doctors and Bat-  
 chelours in Divinity, upon the Day  
 that they usually take their Oaths, to  
 observe the Statutes and Articles of  
 the said Faculty, shall also swear, and  
 also promise under their Sign Manual,  
 to teach the Truth of this Decree,  
 whether in their Divinity-Lectures,  
 or in preaching the Word of God.

Upon this Censure the Parliament  
 decreed, That the Book of *John Mari-*  
*ana*, entitl'd, *De Rege & Regis Institu-*  
*tione*, Printed both at *Mayence* and other  
 Places, containing several execrable  
 Blasphemies against *Henry III.* of Bles-  
 sed Memory, the Persons and States  
 of Kings and Sovereign Princes, and  
 other Propositions, contrary to the

' Decree of the Faculty of *Paris*, shall  
' be burnt by the Hand of the Com-  
' mon Hangman, &c.

Accordingly *Marianna's* Book was burnt by the Common Executioner, before the Great Church of *Paris*: And all Persons whatever were prohibited under the Penalties of High Treason, to Write or Print any Books or Treatises, contrary to the said Decree and Edict.

Thus you have three authentick Decisions of the *Sorbonne*, the Council of *Constance*, and the Court of the Parliament of *Paris*, condemning the detestable Doctrine which teaches the Art of Assassinating Kings. But are the Jesuits e'er a whit the more wise, or the less sanguinary for these Decrees? The Two Princes, who so loudly declare themselves at this day to be their Protectors, do they not authorize all their Maxims? Have they not, to the great Scandal of all the rest of the Christian Princes, given a new Birth to those infamous Monsters, whom the Prudence and Zeal of so many Doctors took care to stifle in their Infancy? The Loss which *France* sustain'd of Two Kings,  
*Henry*

*Henry III.* and *Henry IV.* whose Blood was shed by these Murderers, gave an occasion to the *Sorbonne*, to the Council of *Constance*, and the Court of Parliament, to stop the course of these detestable Opinions, which tended to no less then the destruction of all the Crowned Heads in Christian Europe.

But at this day, I am asham'd to speak it, Kings themselves are they who publickly authorize'em, and employ all their Forces to uphold and second Murderers. They make choice themselves of the Traytors who are to destroy King *William*. Thus you see the *Art of Assassinating Kings* preach'd up anew by the Jesuits, authoriz'd and supported by all the Power of Two Monarchs, one of which holds the First Rank in Christendom.

But these are only the Disciples; let us see what the Professors of this infamous Doctrine are themselves: Therefore that you may understand 'em well, I shall recite a Speech which the General of the Jesuits made one day to the whole Crew of his Order; 'tis so remarkable, that 'twill not be unacceptable, tho' set down word for word. 'Twas made when Queen *Elizabeth*

Reign'd in England, and King James in Scotland.

Dear CHILDREN,

**Y**OU know that I am now here to Command yes: Jesus Christ, our Lord, is my Mouth; so that you ought to obey Me in all Things, and in all Places. God shed down his Holy Spirit upon our Holy Father St. Ignatius, for the support of his Church, which was just ready to fall thro' the violent Shoggs of Lutheran Errors, which had spread themselves all over Europe, to the great Grief of all good Christians. Since then it has pleased God that wee are this holy Man's Successors, it behoves us, that like him, wee should be the chief Workmen to extirpate the Root of Heresies. Wee see these Heresies reigning in severall Kingdoms: On the one side Subjects in Arms against their Prince; on the other, Princes tyrannizing over their Subjects: In one place a Heretick Princess; and not far from her, a King of the same Profession: Others feed us with fair Hopes and outward appearances to delude us. 'Tis for us, my dear Children, to defend the Cause of God and poor Subjects, not in shew, as our Ancestors did, but in good earnest.

They

They who have hitherto taken this Duty upon 'em, have only flatter'd and tickl'd the Wound, and consequently made it wider. It behoves us to be the Executioners of God's Severity, who will never be displeas'd, if, as the Arbitrators of his Will, we translate, to the prejudice of ill-governing Kings, their Kingdoms to those who we shall know in our Consciences to be more worthy of 'em. Now if you think your selves strong enough of your selves to execute my Commands, at least let this be the Lesson which you shall teach in the midst of the Church of God: You are to make use of Sword and Fire, for fear the Gangrene get into it. We shall there find, at the long-run, good Workmen and good Soldiers. But more especially apply to 'em the sacred Instruments of Confession, Masses, and Communions, to the end, that with more assurance of Conscience, they may finish those pious Works, which the necessity of Christian Affairs commands us, and to which the Duty of our Functions obliges us.

Observe, I pray, the Expressions and Terms of this Harangue: You must, says the Jesuit, make use of Fire and Sword, for fear of a Gangrene. This

is an Exhortation enough to shake the Crowns of all good Princes at this day reigning. After this, 'tis no wonder if the most Christian King and King *James*, who are as true Jesuits in their Hearts and Souls, as was the General of their Order, who made this Speech, associate in a Conspiracy to cut off a Prince, whom the Jesuits look upon at this day as the most Capital of their Enemies. A mortal Hatred, which has no other foundation then the Religion which that Great Monarch professes. But would to God they only aim'd at the Religion of Princes; History would not then recount to us the Tragical Deaths of so many Great Princes, who have been offer'd up as Victims to their Fury; tho' they were Roman Catholicks, and no less eminent for their Piety and Zeal for the Propagation of the Roman Catholick Faith. Yet for all that, have they been e'er a whit the less spar'd, or e'er a jot the farther from being sacrific'd, to the Doctrine of the Jesuits? But let us take a view of these Examples, for the satisfaction of the Reader. We have seen the Judgment which the *Sorbonne* gave of the Jesuits, upon their resettlement

ment in *France*: After that, we have seen the Doctrine which teaches the *Art of Assassinating Kings*, condemn'd by the Faculty of Theology at *Paris*, and declar'd abominable by the Council of *Constance*; and, lastly, *Mariana's* Books burnt by the hand of the Common Hangman, by a Decree of the Parliament of *Paris*. But notwithstanding these Thunders launc'd against their Errors and their Morals, you have also seen the General of the Order's Harangue made to all the Members of the Society. Let us now come to their Executions.

The first Tragical Example that History presents us withal, is the Assassination of the Great *William* Prince of *Orange*, of Happy Memory. This Prince was the Object of all good Men's Love, and consequently the Object of the Jesuits Hatred: For the Assassines of Kings always aim at Virtue. A Tyrant, a Prince who wallows in his Pleasures, and Sacrifices all things to his Ambition, is in no danger.

The first Attempt of the Jesuits upon the sacred Person of the great Prince *William* was made at *Antwerp*, by *Jahn Juvregni*, a *Spaniard* by Birth. This



wicked Russian discharg'd a Pocket-Pistol at the Prince, and wounded him in the Jaw below the Ear. Upon which, the Guard falling upon the Russian with their Swords and Halberds, kill'd him immediately, which was the reason that the Author of so black an Attempt, could never be discover'd from the Mouth of the Murderer: But the Marks that were shew'd upon *Juvregni's* Body, made it sufficiently apparent that the Jesuits were the Authors. Those Marks consisted in a green Wax-Candle, with the Sign of the Cross imprinted at the bottom, and a Medal stamp'd with the Image of the Virgin, which he carry'd upon his naked Skin, made by the Jesuits of *Madrid*, according to the Deposition of one of his Accomplices, call'd *Venero*, who was executed some time after.

This Prince was look'd upon as the Head of the Hereticks and Rebels against the King of *Spain*. And the same Spirit, which is the Spirit of Rage and Fury, which caus'd 'em to act then, envenom'd 'em now against the King of *England*. But Vertuous Princes, who are the *Nurslings* of God, as *Homer* says, or rather his enlivn'd Images,

or,



or as the Scripture calls *em*, *The Anointed of God*, are in no Danger, so long as He takes care of their Preservation; and it is our hopes, that the same Divine Power will preserve King *WILLIAM* from all the Snares of his Enemies. But let us run over the Circumstances that attended this dreadful Attempt of *Juvregni*; for they are very remarkable.

A certain Monk call'd *Father Timmerman*, born in *Dunkirk*, formerly a *Franciscan*, was apprehended and put in Prison for the same Fact: And being examin'd by the Judges, he declar'd, That he had been bred up among the *Jesuites*, from whom he learnt the *Art of Assassinating Kings*. That the said *Juvregni* coming to him, to confess his Design to kill the Prince of *Orange*, the said *Father Anthony* declar'd, That he gave him Absolution upon these Conditions:

That if he did not commit the Fact for Money, but for the Glory of God, and out of his Zeal for the *Catholick Apostolick Religion*, then it was lawful for him to do it, upon giving him Absolution, after laying before him the danger that might arise from the Fact.

Such

Such are the Principles of the *JESUITES*, and by consequence of the Jesuited Princes that conspir'd against King *WILLIAM*. Forbid it Heaven, that any other Christian Prince, whether Confederate or not Confederate, should be embro'd with the same Sentiments! Most certain we are, that the Emperour, the K. of *Spain*, and all the rest of the Princes, who at this time constitute the August Confederacy that has taken Arms against *France*, detest these abominable Maxims.

The Publick Testimonies which they give of their Zeal for the Affairs of *Europe*, their particular Esteem for the Person of King *WILLIAM*, make it apparent, that they have study'd Vertue in another School then that of the *JESUITES*. And tho' the Emperour, and some other Catholick Princes, suffer 'em to reside in their Courts; nevertheless, they take care how they listen to their Advice, as they do in *France*, and as they did in *England* while K. *James* Reign'd, who made choice of a *Jesuite* for his chief Minister.

The most Christian King and K. *James*, are the only Instruments at present which the *Jesuites* make use of, to revive

revive in Christendom, those dreadful Monsters, which the Wisdom and Prudence of our preceding Kings, took so much care to stifle.

Now let us see the end of the Conspiracy form'd by the *Jesuites*, to cut off the Great *WILLIAM*. The first Blow failing, as we have set forth, yet would they not give over for all that : So that in the Year 1584. one *Balthazar Gerard* gave the fatal Stroak to that Noble Prince. He confess'd at his Execution, ' That he liv'd privately ' with a *Jesuite*, whose Name he knew ' not, only that he was a Red-hair'd ' Man, Regent of the Colledge of *Treves*, ' who assur'd him, That he had Commun- ' icated his Enterprize to three of his ' Companion, who found it to be ALL ' FROM GOD ; and before he left ' 'em, gave him their Benediction, as- ' certaining him withal, that if he dy'd ' in the Attempt, he should be put into ' the Kalendar of Martyrs. And with this Confession in his Mouth he dy'd.

After this bloody Scene, the *Jesuites* who had sworn the Extirpation of the August Family of the Princes of *Orange*, made an Attempt upon the Son of the  
Great

Great *WILLIAM*, who was Prince *Maurice*. *Furor Arma ministrat*. The Spirit of Blood which push't 'em forward, excited 'em to suborn an infernal Monster, whose Name was *Peter Panne*, a Cooper, who undertook to Assassinate this Prince: But Providence, which does not always permit the Wicked to prosper in their ungodly Enterprizes, so order'd it, that *Peter Panne* was apprehended just as he was about to have dipt his hands in the Blood of the Great *Maurice*.

The Offender was executed at *Leyden*, the 22<sup>d</sup> of *June* 1598. and before his Death confest, That the *Jesuites* of *Doway* had set him on to commit that Murther, upon promise of a Prebendary for his Son: And that when the Father Provincial gave him his Benediction, he embrac'd him, saying these words, *Go my dear Friend in Peace, for you go like an Angel under the Protection of God*, and dy'd with this Deposition in his Mouth.

These Attempts upon the Sacred Persons of these two Princes, make it plainly manifest, That the famous Masters who teach the *Art of Assassinating Kings*, have had a strange Hatred from  
time

time to time, against the Illustrious House of *Orange*; so that 'tis no wonder, if it now break out again in the Treason so lately contriv'd against the Person of King *WILLIAM*. One would think, that all Hell were let loose against that Prince; nor is it to be expected, that the Fury of these determin'd Ruffians will ever be at an end, unless tyr'd out and wasted by exemplary Punishment.

However, 'tis a singular Proof of the continual Care, that Providence takes for the preservation of this Great Monarch, that all the detestable Conspiracies which these Sons of *Belial* contrive against his Person, are still discover'd, to the eternal Infamy of the Contrivers, thereby render'd odious to perpetuity to all truly Christian Princes. 'Tis a foul piece of Treachery, unworthy a most Christian Monarch, to seek the destruction of his Enemy by ways so detestable. For whatever Shifts and Evasions *France* may use to ward off the Reproach which all Christendom has at this day just reason to throw upon her, she will never be able to clear her self. She has got too bad a Name already for the Cruelties she has exercised

cis'd upon her most faithful Subjects, and the Princes her Neighbours; so that she had little need to have added this stain of Infamy to the Nation, and render her self more obnoxious in all the rest of the Courts of Christendom.

After Prince *Maurice*, Queen *Elizabeth*, the Greatest and the most virtuous Princess of her Time, was in danger of losing her Life by the Fury of the same Assassins.

*William Parry*, by Birth an *English* Man, and a Doctor of the Civil Law, was the detestable Instrument made choice of by the *Jesuites*, to attempt the Life of that Princess. This *William Parry* had spent his Life in all manner of Looseness and Debauchery, till he had wasted his Estate, and reduc'd his Family to the Hospital: So that not being able to subsist in *England*, he took a resolution to travel into *Italy*. Where being arriv'd at *Venice*, and not knowing what course to take for a Livelihood, his evil Star carry'd him to Father *Benedict Palmin*, a *Jesuite*; a Man of great Reputation among the Members of his Order, with whom he entered into a strict League of Amity.

After

After some few days Acquaintance, it came into *Parry's* mind to propose to the *Jesuite* the making an Attempt upon the Sacred Person of Queen *Elizabeth*, in hopes to gain the Affection of one whom he desired for a Patron in a strange Countrey, where he had no Acquaintance, or else to signalize himself in the World by some remarkable Action.

With these thoughts he propos'd to the *Jesuite*, the killing of Queen *Elizabeth*, his natural Princess, and the setting up in her room *Mary* Queen of *Scotland*, a Roman Catholick. This Proposal was well lik'd by Father *Palmin*, who extreamly encourag'd and applauded his Zeal, telling him, That there was nothing but Delay that could disappoint so noble and so pious a Design, that would acquire him not only a great Reputation in this World, but a blessed Immortality in Heaven.

*Parry* considering that time was precious, leaves *Italy*, and comes to *Lyon*, where he was to deliver Father *Palmin's* Letters to the *Jesuites* of that City, and where having open'd his Design, he was receiv'd by the *Jesuites* with all the kindness imaginable, telling him,



him, That they lookt upon him as the Restorer of the Catholick Apostolick Religion in *England, Scotland and Ireland.*

And after they had bless'd him, and fortify'd him as much as lay in their power, for the execution of such a holy Act, they gave him Letters to Father Colarett a Jesuite in the Colledge at *Paris*, to whom upon his Arrival, he confess'd himself; and after he had imparted to him his Design, Father Colarette gave him his Benediction, applauded his Zeal for the Propagation of the Faith, and gave him all necessary Instructions for the speedy Execution of his Design.

This done, the holy Apostle departed for *England*, and came to *London*, where he so order'd his business that he got to be admitted into the Queens Presence; and the better to insinuate himself into her Favour, he feign'd to make her Privy to a Conspiracy which the Roman Catholicks were weaving against her Life, and that he had promis'd to enter into the Plot on purpose to sound 'em; of all which he thought it his Duty to inform her Majesty. And this detestable Murtherer told his  
Tale



Tale with so much Probability, that the Queen gave credit to it; so much the rather, because it agreed with the Intelligence which she had receiv'd from *France*, of a Design that was contriving against her Person.

All this while, Heaven preserv'd this Illustrious Princess: For tho' *Parry* wanted neither Opportunity nor Resolution, for the Execution of his detestable Enterprize, yet Providence would not permit him to accomplish it. At length the Traytor imparted his thoughts to one *Nevill*, a Roman Catholick, in hopes of his Assistance; but he, detesting so horrid a Crime, kept *Parry* in suspense, and flatter'd him with fair Hopes, till he could find an Opportunity to inform the Queen, who order'd both to be apprehended, returning Thanks to Heaven for her Deliverance, from so great a Danger. Upon which, *Parry* being examin'd, confess'd the whole Matter with all the Circumstances, as we have here set 'em down; so that he was Executed upon the 2d. of *March* 1584.

Such was the end of this Martyr, whom the *Jesuits* had taken so much care to instruct, in order to the taking  
out

out of the World a Princess no less  
then belov'd, for her Zeal and Piety,  
then King *WILLIAM* is now for his  
Heroic Vertues.

But as the most Christian King and  
King *James*, true *Jesuites* as they are,  
disdain to give over for a Disappoint-  
ment, never weary of returning to the  
Charge, so that there hardly passes a  
Campagne without some new Attempt  
to cut off King *WILLIAM* by treache-  
rous Violence: So in Queen *Eliza-  
beth's* time, hardly one Conspiracy was  
discover'd, but the *Jesuites* were set-  
ting another on Foot.

For in the Year 1595. one *Edward  
Squire*, an *English* Man by Birth, and a  
Protestant, embarking in Sir *F. Drakes*  
Fleet, which was bound for *America*;  
the Ship wherein he was, being sepa-  
rated by bad Weather, was taken by  
the *Spaniards*, and he carry'd into *Spain*  
a Prisoner of War. In that Distress  
he fell into the Acquaintance of Fa-  
ther *Richard Walpote*, an *English* Je-  
suite, who in hopes of making him  
change his Religion, procur'd his Li-  
berty. Which, when *Squire* after he  
had got his Liberty, refus'd to do, he  
playd

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play'd him a *Jesuites* Trick indeed, and clapt him up in the Inquisition; which prov'd so unsupportable to him, that he sacrific'd his Religion to his Liberty: After which Change, *Walpole* was so much the sole Master of his Will and Inclinations, that he easily instill'd into him the Villanous Sentiments of the Society. When he had him sure, he propos'd to him the making an Attempt upon the Person of Queen *Elizabeth*; adding, that it would be an Action pleasing to God, and by which he would certainly merit Paradise. Thus gain'd, he receiv'd the *Jesuites* last Orders, how to regulate himself; he confess'd, and receiv'd the Sacrament. At what time Father *Walpole* giving the *Russian* his Benediction, embrac'd him, and after he had loaded his Forehead with a Thousand Signs of the Cross, *Go Son*, said he, *God bless, conduct, and strengthen thee; be of good Courage, I engage my Soul for thine, and alive or dead, thou shalt have a share in my Prayers.*

After this, he put into his hands a Poyson, enclos'd within two Piggs Bladders, with Orders not to touch it without Gloves, for fear of poysoning

ing himself: Which Poison was to be rubb'd upon the Pommel of the Queens Saddle, or the Elbow of her Chair of State, as he could find his best Opportunity. But while *Squire* was slow in his Performance, or else was disappointed of meeting convenient Opportunities, *Walpole*, who was impatient to hear of the Success of his Disciple, nor receiving any Intelligence from him, and therefore believing himself betray'd and gull'd, while he meditated Revenge upon *Squire*, was himself the occasion of the Discovery: For he immediately sent away an *Englishman* from *Spain*, with directions that he should pretend that he had made his Escape out of the Inquisition, and inform Queen *Elizabeth* of the Conspiracy. Which he did in good earnest. Whereupon the Queen caus'd *Squire* to be sought for, and apprehended: And being thus in hold, he was soon convicted and condemned; and at the Place of Execution, discover'd who was the Person that had set him at work.

Nor was this the last Attempt upon the Life of that virtuous Princess; for that during the whole course of her Reign, she escap'd most terrible Snares, and

and many wicked Contrivances against her Life: So that if Divine Providence had not had a particular care of her Life, she must infallibly have been hurry'd, by some violent Death, out of the World. Nor has Heaven shew'd less surprizing Wonders in the Preservation of the sacred Person of King *William*; of whom it may be said, that he has no sooner escap'd one Danger, but another threatens him.

Now all the Tragical Events, all the Conspiracies before recited, have deduc'd their Original from the Jesuits: They were the Persons who first preach'd to the World the *Art of Assassinating Kings*. Whence I conclude, that 'tis no wonder if at this very day we find the most Christian King and King *James* associated together in such a horrid Cabal, as has been lately discover'd, seeing they are more Jesuits than Kings.

But it will be objected, That Queen *Elizabeth* was of the Reformed Profession, and King *William* is of the same Religion; no wonder then the Jesuits cabal against 'em. To which I answer, That if Religion were the Pretence that could only justify Conspiracies

cles and Assassinations, how came it to pass that *Henry III.* and *Henry IV.* who were both Roman Catholick Princes, could not 'scape the being made Victims to the Fury of the same Murderers. *Henry III.* was a Monk in his Sentiments, and in all his Conduct; witness the cruel Massacre of *St. Bartholomew*, of which he was the Promoter. *Henry IV.* had chang'd his Religion. Nevertheless the Blood of these Two Princes was ne'er the less spar'd; nor were they Both, the One and the Other, ne'er the less the Objects of the Jesuits Fury, then King *William*, who is a Reformed Prince.

'Tis not then the Religion of Princes that gives an occasion to these fatal Conspiracies against their sacred Persons; but rather a Spirit of Wickedness, Jealousie, Ambition, Fury, and unbridled Zeal, which animates the detestable Authors; who teach, that Princes are to be assassinated, who refuse to comply with their Designs and Purposes, and study their Advancement as the most Christian King and King *James* have done.

After this, I leave it to the Consideration of all good Catholick Princes, whose

whose Interests are so closely united to those of the Protestant Princes, since they fight at this day for the same Cause, which is to free their Dominions from the Tyranny of the Common Enemy; I leave it, I say, to their Consideration, whether they will be less expos'd to clandestine Attempts, for being Good Catholics, than the Protestants.

The Barbarous Act which the Conspirators so lately projected against the Person of King *William*, is a Fact which at this day concerns all Crowned Heads. The Emperour, the King of *Spain*, and all the rest of the Catholick Princes, are engag'd to exclaim so loudly against this detestable Enterprize, that the most Christian King, and King *James*, may lose all Thoughts of attempting the like, unless they desire to be look'd upon as the most odious of Princes that ever Reign'd among Christians or Pagans. I dare be also bold to say, That in respect of the Bloody Outrage which they have offer'd Religion and all Christianity, the Catholick Princes are in some measure oblig'd to excite the

D

Pope



Pope to launch out all the Thunder of the Vatican against these Monarchs, with Threats of Excommunication, if they beg not Pardon of God and the Church, for so black an Attempt, according to the Decrees of the Council of *Constance*, the Decisions of the *Sacrosanct*, and the Decree of the Parliament of *Paris*, before recited.

Well: After to Queen *Elizabeth*, the next Prince that presents himself upon the Jesuits Bloody Theater, is *Henry IV.* who succeeded next after the Death of *Henry III.* who was a true Roman Catholick; more Monk than King, but yet assassinated by *Jacques Clement.* *Henry IV.* had chang'd his Religion; and yet wee find he had no more Mercy shew'd him then his Predecessor.

In the Year 1593. *Peter Barriquet*, born at *Orleans*, being a Soldier in one of the Regiments of the *Genl d'Armes*, a Fancy took him to kill the King, out of a belief that he should do God good Service; which is always the gilded Pretence of these infamous Assassines.



fallines. To this purpose away he goes to *Melun*, where the Court then was, but upon intelligence given the King, grounded only upon a bare Suspicion, the Miscreant was apprehended at the Gate of the City: There was found about him a Knife much like a *Baionette*, which the Grenadiers in *France* make use of at this day. And this Knife was design'd for the fatal Blow that was to have been given the King.

Upon this, he was brought to his Trial; and being convicted of High Treason, was condemn'd to die: And at the Place of Execution he confess'd, That being at *Lions*, he had consulted four Religious Persons, one Carmelite, one Jacobin, one Capuchin, and one Jesuit, who after they had carefully enjoyn'd him Secrecie, gave him their Benediction, and confirm'd him in the Resolution he had taken. With that, away he went for *Paris*, and immediately apply'd himself to the Curate of *St. Andrews des Arts*, a troublesome Fellow, and an Adherent to the League.

After he had made him privy to the Enterprize, he applauded it extreamly; but advis'd him above all things to conferr with the Rector of the Jesuits, which was done. The Rector assur'd him, that the Design which he had laid, was all from God; that it behoved him only to have a good Courage, to Confess himself, and receive the Sacrament. Afterwards, the Rector carry'd him into his Chamber, and after he had given him his last Instructions, gave him also his Benediction.

The next day he was confess'd by another Jesuit, and received the Sacrament. He also imparted his Enterprize to a Third of the same Order, who was a great Preacher, and a great Stickler in the Rebellion against the King, who approv'd his Resolution as most Holy and Meritorious. Upon which Approbation, he bought the Knife that was found about him, the Point of which he caus'd to be ground for the purpose; and in pursuance of his detestable Designs, he follow'd the King to Melun, where he was apprehended.

Be-

Besides this Confession, his Answers to the Interrogatories, put more home to him by his Judges, are such as ought to make all Princes asham'd, who declare themselves to be Favourers of the Jesuits. For being ask'd where he had learn'd that New Theology, which taught him to Murder Kings? He answer'd, *That he was taught by Philosophy.* Being ask'd, Whether he had never studied in the Colledge of Jesuits? He answer'd, *Yes; under Father Gueret, with whom he had been two Years and a half.* Being ask'd, whether he had been in the Chamber of Meditations, into which the Jesuites carry their greatest Sinners, to shew 'em several dreadful Portraitsures of Devils, under various Figures, thereby pretending to reduce 'em to a better Life, or rather to dislocate and disorder their Minds, and prepare them by terrible Visions for some bloody Undertaking? He answer'd, *That he had often been in the Chamber of Meditations.*

Being ask'd whether he had been incited to murder the King; he answer'd, *That he had been told, it was a laudable*

Thing to kill the King; and that they who told him so, call'd him Tyrant. Being ask'd, whether such Proposals and Maxims as these were not often in the mouths of the Jesuites? He made answer, That he had heard 'em say, that it was lawful to kill the King: That he was not to be obey'd nor look'd upon as King, till he was absolv'd by the Pope.

This was the Confession of this notorious Offender, before all the Chambers assembl'd in a Body: And being upon the Wheel, he said, There were still two swartky Priests, whose Names he knew not, who were departed from Lyons, upon the same Design; but that he aim'd to have got before 'em, that he might have had all the Honour of the Design.

But *Barrier* having miss'd his Blow, the Jesuites would not stop there: They had determin'd the King's Death, and therefore no means must be left unessay'd to cut him off. Not much unlike the Blood-thirsty Prosecution of Conspiracy upon Conspiracy, against the sacred Person of King William at  
this

this day. But that, which is to be admired, in the Proceedings of the Confederators now a-days, is this: That they are authoriz'd and protected by two Christian Princes; whereas in the Attempts laid against *Henry IV.* the Jesuites alone were the principal Actors. The next Monster therefore whom they made choice of, after *Barrier*, to attempt the Life of that Renowned Prince, was *John Chastel*, a young Stripling, about nineteen Years of Age, who had been brought up in the Colledge of the Jesuites; and this was a Master-piece of the Morality which he learnt among'em. Upon the 27th of *December*, 1594. he sought an opportunity to put his Enterprize in execution. The King being at the *Louvre*, *Chastel* found a way to get himself admitted among the Courtiers, and to get near the King, who was then discoursing very pleasantly with several of the Great Lords; at what time, he so well took his time, that he struck his Majesty in the Mouth with his Knife, without being perceiv'd; which put all the Lords into a most terrible Consternation, not knowing from whence the fatal Blow came.

In the mean time, the Russian taking his advantage of this Disorder, cunningly dropt the Knife, and thrust himself into the Crowd, as if he had done nothing, in hopes to have made his escape. However, the Courtiers, who were busie in searching after the Assassine, seiz'd upon this same Stranger at la venture, being no otherwise assur'd whether he were guilty or not. Nevertheless, he was no sooner apprehended, but he confess'd the Crime. Upon which, the Parliament made a Decree, wherein the Jesuites are so well set forth to the Life, as one would think should be enough to make all Princes asham'd, that suffer 'em in their Courts and Dominions; particularly *Lewis XIV.* and *James II.* who make 'em their Favourites, their Counsellors, and their Chief Ministers of State.

The Court of Parliament, &c. having seen the Proceſs exhibited against *John Chaſtel*, &c. Student in the Jesuites Colledge at *Clermont*, &c. for High Treason, and a thrice execrable and abominable Parricide, attempted upon the Person of the King;

as also against *John Gaaret*, stiling him-  
 self of the Society of Jesus and formerly  
 the said *John Chastel's* Tutor, &c. And  
 finding that the Criminal Court has  
 attainted and convicted the said *John*  
*Chastel* of High Treason against God  
 and Man, by the most wicked and  
 most detestable Attempt upon the  
 King's Person: And that for the Pu-  
 nishment of the said Crime, the said  
 Court has condemn'd, &c.

Now the Parliament farther or-  
 dains, That all the Priests and Scho-  
 lars in the Colledge of *Clermont*, and  
 all others stiling themselves of the said  
 Society, as *Corrupters of Youth, Viola-*  
*ters of the Publick Repose, Enemies to*  
*the King and Kingdom*, depart out of  
*Paris*, within three days after Publi-  
 cation of this present Decree, and  
 out of all Cities and Places where they  
 have any Colledges; and within fif-  
 teen days after, quite out of the  
 Realm, upon pain of being punish'd  
 as Criminals, and guilty of High  
 Treason. And all their Goods, as  
 well immovable as movable, shall be  
 laid out in pious Uses. Moreover, all

the King's Subjects are forbid to send any Scholars to any of their Colledges without the Kingdom, upon pain of incurring the Penalties of High Treason, &c.

Having thus given you a description of the Disciple, let us take a view of the Masters in the *Art of Assassinating Princes*. *John Guignard*, a Jesuite, who was Regent of the Colledge of *Clermont*, was apprehended by Commissioners whom the Parliament sent to the Colledge of *Clermont*, to seize the Papers of that infamous Professor, among which they found several written with his own hand; wherein he asserted, That it was lawful to assassinate *Henry III.* and gave Instructions in order to the murder of *Henry IV.* Upon which, the Parliament made another signal Decree, bearing date the 7th. of *January, 1595.*

Having seen the Criminal Process exhibited against *John Guignard*, Priest and Regent of the Colledge of *Clermont*, in this City of *Paris*, Prisoner for several Treatises by him writ-



written, and containing among other  
 things, the Approbation of the most  
 cruel and inhuman Murder of our de-  
 ceased King; and Motives to induce  
 others to murder the King now  
 Reigning; the Interrogatories and  
 Confession of the said *Guignard*, the  
 said Book represented and acknow-  
 ledged to have been composed by him,  
 and written with his own Hand: It  
 shall be said, That the Court has de-  
 clared, and does declare the said *Gui-  
 gnard* attainted and convicted of High  
 Treason; for having compos'd and  
 written the said Books, containing  
 several false and seditious Arguments  
 to prove, That it was a laudable  
 thing to commit the said Parricide  
 upon the Person of *Henry III.* and that  
 it was lawful to kill *Henry IV.* at pre-  
 sent Reigning, for which he is con-  
 demn'd to the *ortmende Honorable*,  
 naked in his Shirt, with a Rope about  
 his Neck, before the principal Gate  
 of the City of *Paris*, and there upon his  
 Knees, holding a lighted Wax-Taper  
 weighing two Rounds in his Hands, to  
 say and declare,

blaise

' That

That wickedly, villanously, and against the Truth, he has written, That the deceased King was justly killed by James Clement; and, That if the Reigning King did not die in the Wars, he ought also to be murder'd: Of which he repents, and begs Pardon of God, the King, and Justice. Which done, he is to be carry'd to the Publick Place of Execution; and there to be hang'd and strangl'd upon a Gibbet set up on purpose; after which, his Body to be consum'd to Ashes in a Fire kindled at the foot of the Gibbet, and all his Goods to be confiscate to the King.

After such an authentick Piece, which so fully exposes the Blackness of the Crimes, which the Authors of the Doctrine that teaches the *Art of Assassinating Princes*; commit in the World; what is there which all the Princes of Europe have not reason to fear; especially when this Doctrine is authoriz'd and supported with all the Fury and Power of the most Christian King, and the utmost of King James's Ability.

Should

Should this continue, there is nothing to be expected but Butchery and Massacre all over *Europe*; and a Pious, Debonaire, Magnanimous Prince, belov'd by his Subjects, must always carry Death in his Bosom. All human Prudence will not be able to preserve him from the Attempts of Conspirators. Nor does it concern Protestant Princes alone, but the Roman Catholics also, to be careful of their own Preservation.

The 10th. of the same Month, the Parliament issu'd forth another Edict, against *Peter Chastel*, the Father of *John Chastel*, and *John Gueret*, the Jesuit, who was *John's* Master. The Substance of which Edict was, That *Jahn Gueret* should be banish'd for ever; and that *Peter Chastel*, the Father of the Russian, should pay a Forfeiture of 2000 Livres, be banish'd for Nine Years out of the Kingdom; that his House should be pull'd down, and the Place be consecrated to publick Use, with a Prohibition that it should never be built upon again: That a Pillar of Free-stone should be erected upon the

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void Space, with a Plate, representing in large Characters the detestable Parricide committed: upon *Mrs. IV.* to render the Memory of the Authors and Instruments, which the *Jesuits* made use of, to commit so black and enormous an Action, infamous to Eternity.

In pursuance of this Edit, a Pillar was Erected before one of the Gates of the Palace, upon the Bridge call'd, *Pont au Change*, where the Russians House stood, and there remain'd till the Return of the *Jesuits* into France. Nevertheless, this mark of Ignominy did no way discourage the *Jesuits*. *Barrier* and *Chastel* had miss'd of their Blow, and therefore the Authors who set 'em at work, enrag'd that they had not atton'd their Fury by the total Effusion of that renowned Prince's Blood, resolv'd to make a third Attempt upon his Life.

But before we recount the Circumstances of the Assassination of *Hen. IV.* let us speak one word concerning *James Clement*, who Assassinated *Arch. M.*

Till

Till the Death of *Hen. IV.* there was some reason to question, who were the true Authors that set *James Clement* to work; for that as soon as ever he had struck the Stroak, he was kill'd by the Guards of *Hen. III.* which was the reason that it could never be understood from the mouth of the Murtherer, who were the Authors and Accomplices of that detestable Action.

But the Death of *Hen. IV.* which follow'd not long after that of *Hen. III.* unfolds the Riddle, and gave Justice those Illustrations which she was ignorant of before. 'Twas then found that the *Jesuites* were the Persons who had embro'd their Parricide Hands in the Blood of that Prince. *James Clement* had been a Student in their Colledge, where he had learnt their Doctrine, and after all his great Learning, was become a *Jacobin*. Nor will it be amiss to take a view of the Memoirs which the *Jesuite Guignard* had drawn up, and which afterwards fell into the Hands of Justice.

*The Cruel Nero*, says he, speaking  
of

of Hen. III. was kill'd by one Clement, and the counterfeit Monk fell by the Hands of a true Monk. The Heroick Act perform'd by James Clement, as a Gift of the Holy Spirit, so call'd by us Divines, is justly applauded by the Prior of the Jacobins, Confessor and Martyr; and the Crown of France ought to be translated into another Family then that of the Bourbons: And the Bearnois, meaning Hen. IV. will be treated a little more gently then he deserves, if they give him a Monks Crown in some well reform'd Convent, there to repent for the Calamities he has brought upon France, and to thank God for being so favourable to him as to spare him an opportunity to know himself. And if he cannot be depos'd without a War, let 'em make War upon him; and if it cannot be done by War, let him be kill'd.

Now let us observe the Circumstances of this great Princes Death, so remarkable through the Conformity which they had with what so lately pass'd in the intended Assassination of King WILLIAM, had not God in his mercy averted the fatal Stroak, by the Discovery of the Conspiracy.

Henry

Henry IV. had resolv'd upon the day of his Coronation, and of the Publick Entry of the Queen his Royal Consort, to give some marks of his Clemency to the Prisoners of the *Bastile*; and to render the Act so much the more August, he laid a Design of going in Person. To which purpose, between three and four a Clock in the Afternoon, his Majesty took Coach at the Entrance into the *Louvre*, admitting only the Dukes of *Espemon*, *Montbazon*, *Roquelaure*, and three other Lords, to go along with him, who rode altogether in the Kings Coach; the Guards being forbid to follow him.

That Order, and that moment of Time prov'd fatal to the Life of that magnanimous Prince. For *Ravilliac*, as he declar'd himself at the place of Execution, having a long time before premeditated the Assassination of his Majesty, follow'd him to the Street, call'd *La Rue de la Ferronnerie*, before St. *Clement* Church-Yard, where seeing the King's Coach stopp'd by some Carcs, and the Monarch leading toward the Duke of *Espemon*, with whom he was

In

in Discourse, the Monster animated by the Devil, got up upon the Fore-wheel of the Coach, and with his Knife made on purpose, gave the King two Stabs into the Breast, and bereav'd him of his Life in the midst of his Bravest Generals. Both which Blows were given with that swiftness, that they were hardly perceiv'd. The first enter'd between his fifth and sixth Rib, pierc'd his Heart, and reach'd the hollow Vein, which being cut, that great Prince lost his Speech and his Life both together. As for the second, it only ras'd the Skin, without any more hurt.

No body saw the Blow Struck; so that if the Parricide had but flung away the Knife, it could never have been known who was the Author of that detestable Fact. Presently the six Lords that were with the King alighted, and some sought for the Parricide, while others went to help the King; but one of 'em seeing he had lost his Speech, and that the Blood ran out of his mouth, cry'd out, *The King is Dead*. Upon which words, the People were all in a hurry, and such a terrible

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terrible Despair seiz'd 'em, that they threw themselves into the Shops adjoining, as if the City had been taken by the Enemy.

One of the Lords observing the Disorder, bethought himself of giving it out, That the King was only wounded, and that he was fallen into a swoon. They call'd for Wine, and while they ran to fetch it, they pull'd down the Boots of the Coach, telling the People, That seeing the King was only wounded, they would have him carry'd back to the *Louvre* to be dress'd.

The Queen in her Cabinet, receiv'd the doleful Tidings, overwhelm'd with sorrow, and in a strange Consternation was going to meet the Body of her dear Monarch; but being met by the Chancellor, he put a stop to her. Upon whose approach, the Queen all in Tears, cry'd out, *Alas, the King is Dead!* To whom the Chancellor, without the least Disorder in his Countenance, because the Affairs of the Kingdom then requir'd it; *Your Majesty must excuse me, Kings never die*

in France: And so having persuaded her to return into her Cabinet, *We must have a care*, said he, *least our Tears render our Affairs desperate; we must reserve them till another time. There are those that weep both for You and Us. 'Tis for your Majesty to take care both of Us and your self; We have need of Remedies and not of Tears.*

After such a fatal Stroak which put all France in Mourning, it may be said, That the Rage of the Jesuites, who had the greatest share in the Fact, was in some measure assuag'd. Tho' when we consider the Benefits which they had receiv'd from that Prince, and the Signal Proofs of his Clemency which he had given 'em, since their being recall'd into France, who would have thought this Monarch should have been a Victim to their Fury?

In the Year 1625. in the Month of May, this Prince had given 'em leave to pull down the Pyramid erected before the Palace in the Place where John Chastel was born, who had been a Student in their Colledge, and was set up for

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an Eternal Monument of Infamy to the *Jesuites*, who had set 'em on to attempt the Life of this Prince. For on the top of the Pillar, were to be seen Plates of Marble, whereon were Engrav'd in Letters of Gold, the Decree of the Court of Parliament against *John Chas- sel* and the *Jesuites*, and over the four Corners, were set up four Statues of four Vertues.

There was reason enough to believe, That this Monument would have stood many Ages; but the King, in hopes that the Remembrance of his Favours, would have engag'd the *Jesuites* to live more Christian like for the future, out of a Horror which they ought to have had, of so many Attempts against his Life, commanded the Lieutenant Civil, *Miron* to cause it to be pull'd down, and to Erect a Fountain in the same place, which was done.

The more Curious were pleas'd to say, when the four Statues were pull'd down, among which was the Statue of *Justice*, That *Justice* had erected the Pillar, but that the King's Clemency had

had pull'd it down. On the other side,  
they who abhorr'd the Jesuites Do-  
ctrine, that Taught the Assassination of  
Princes, made the four following  
Verses :

SIR, if you needs will blot from  
Time to come

The Memory of th' Assassin Cha-  
stel's Doom,

By Monument pull'd down, that Ju-  
stice did ordain,

It is but just to have Your \* Tooth  
again.

\* For Chastel with the force of the Blow,  
Struck out one of the King's Teeth.

But notwithstanding this, and what-  
ever else was publish'd or written a-  
gainst the Jesuites, that Monarch per-  
sever'd in giving 'em all the marks ima-  
ginable, of his Goodness and Clemency,  
which lasted till the end of his Life.  
Three Weeks also before he was Assas-  
sinated by Ravaillac, he sent for the Brats  
Plate from the Printer John de Clerc,  
which was made in the Year 1595. to  
the

the end there might not remain the least Footstep of their Infamy.

So many Nlustrious Proofs of that Princes Love toward those perfidious People, plainly demonstrate to us on the one side, the natural Inclination of that Prince to do good; and on the other, the Infidelity and Treachery of those Authors who teach the Art of Assassinating Kings, and who were never satisfy'd till they had embrod'd their Parricide Hands in the Blood of their Benefactor.

We must therefore conclude, from all that has been said, concerning the cruel Assassination of *Hen. IV.* complotted by the *Jesuites*, and put in execution by the detestable *Ravaillac*, that so long as there are any *Jesuites* in the world, the Art of Assassinating Kings will be taught in the World; and that according to this Principle, every good Roman Catholick Prince as well as Protestant, will be expos'd to the Fury of these Assassins. So that all Monarchs or Sovereigns in *Europe*, who are not the *Jesuites* Friends, or rather  
who

who are not the Executors of their execrable Designs, or who contemn their Counsels in matters of Religion, have no more to do, then only to make their Wills, and prepare betimes for Death.

As for the most Christian King and K. *James*, they are in no Danger. Those two Princes are the Societies Pupils; they'll be sure to die a natural Death. Which is the reason, that both those Monarchs, in acknowledgment, are so prodigal of their Favours to the *Jesuites*. The Society proposes to 'em, the Destruction of a Heretick Prince by Sword or Poyson. Now King *WILLIAM* is lookt upon by those Traytors, as the Restorer of *Calvinism*, the Deliverer of the Oppressed *English*, and the Instrument whom God at this day makes use of, to free all *Europe* from the Fetters of *French Slavery*. This is sufficient to render him Odious to the *Jesuites*, and by consequence, to their Protectors *Lewis the Great*, and *James the Little*.

Therefore, according to the cruel Maxims of these Assassins of Kings, there

there is nothing to be omitted that may hasten the Destruction of this Great Prince. And this is the Source and Spring of the Conspiracy so lately discover'd, and the Fatal Original of all the Attempts upon his Sacred Person, since his coming to the Throne of Great Britain.

But the Politicians of the Times will say, wherefore do the *Jesuites* attempt the Persons of Roman Catholick Princes? Princes who were the sworn and irreconcilable Enemies of the *Hugonots*, as was *Hen. III.* who consented to the cruel Massaker of *St. Bartholomew*, and who said one day, That if he had but one Faggot in the world, he would give it with all his Heart to burn the last *Heretick*, and set fire to it himself? Or a *Hen. IV.* who had abjur'd his Religion to become Roman Catholick? Such a way of Proceeding, ought it not to have secur'd him from all Attempts of the *Jesuites*? What could they have exacted more from him?

TO this I answer, That 'twas not any Principle of Religion, as to the

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Persons



Persons of the Princes, which caus'd those detestable Assassines to act as they did; for that those Princes were as Zealous Catholicks as they could desire: But because those Monarchs, more especially *Hen. IV.* was not inclin'd to do the Protestants all that Mischief which the *Jesuites* would have had him have done. For Example, they would have had him revok'd the Edict of *Nantes*. The King had granted ~~him~~ that Edict of Pacification, to allwage the Troubles that had turmoyl'd *France* for so long time. Which was the Rise of that implacable Hatred which the *Jesuites* had for his Person, which was never satisfy'd till they had laid him in his Tomb, by committing the most cruel and enormous of Crimes.

Thus you see, how far the Fury of Religion will carry Men, when they are guided by no other Principles but those of Ambition and false Zeal. That unbridl'd Zeal is only a mistaken Assurance, that they do God good Service in destroying Princes, when they are not devoted to their Party and to their Interests.

From



From the Murther of *Henry the Great*, we shall descend to the Unfortunate *Mary Stuart*, Queen of *Scotland*, who was also the Jesuites Victim, tho' after a different manner. We have told yee, That the Roman Catholick Religion is not capable to preserve the Sacred Persons of Princes or Princesses from the Hands of Conspirators. Queen *Mary* was as Zealous for the Roman Catholick Religion, as ever any Princess in the World: And it may be said in a word, That She was as good a Roman Catholick, as Queen *Elizabeth* was a good Protestant; only that the Zeal of the former extended it self even to Fury.

Nevertheless, the Jesuites having sworn her Destruction, they were never satisfy'd till they had plung'd her in those Misfortunes which cost her both her Life and her Crown at the same time. She had been detain'd a Prisoner about 18 or 19 Years, in hopes that by the Death of Queen *Elizabeth*, she might one

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day obtain her Liberty, and step into the Throne. In these flattering Hopes she spent her Days, and gave her self up wholly to Religion and Piety, as the only Consolation she had left, to soften the Sorrows and Vexations of her Imprisonment.

But the Jesuites, who never sleep when there is any extraordinary Game to be play'd, but sacrifice to their Tyrannical Politicks, the dearest Persons in the World, to bring about their Ends; in the Year 1582, sent into England one Father *Henry Saunier*, a Jesuite, under the Character of their Deputy, with private Instructions for the Parts he was to Act.

To this purpose, he took upon him the Habit of an Officer. Nor did he leave any Stone unturn'd, to raise Combustions and Troubles in England. However, he did not think it convenient to discover himself at first to any but the Roman Catholick Lords; and in regard Queen *Mary* was not then so close guarded, but

but that the greatest part of the Catholick Lords might have access to her Person, the Jesuite *Sarmier* had an opportunity to introduce himself into her Presence; and then declar'd it to her as a Secret, That he was sent to her from the General of their Order, to let her understand, That all the Catholick Princes had extremely concern'd themselves in the procuring her Liberty, as well for the Re-establishment of the Catholick Religion in the Three Kingdoms, and for her Advancement to the Throne in the room of Queen *Elizabeth*. As for what remain'd, he besought her to redouble her Zeal and Piety for Religion, and that she would endeavour to dispose and prepare for so great a Design, all such good and faithful Subjects as were able to contribute toward it, to the end that in so doing, she might be set at Liberty from the Slavery of her Rival; and second the fervent Prayers which the whole Order made to God for the Accomplishment of an Enterprize so pious and so holy.

But in regard these Perfidious People never tread a step without Treason in their Bosoms, while the Jesuite *Saumier* fed that Unfortunate Princess with these gaudy Hopes, he complotted with the Catholick Lords the Advancement of some Catholick Prince of the House of *Austria*, to the Throne of *England*, under pretence that he being more Potent then Queen *Mary*, would be able to favour and support their Designs by force of Arms, which was so requisite for the carrying on their great Enterprizes. Whereas, the Weakness of Queen *Mary* would be the Disappointment of all at the Beginning.

That Princess, over credulous, gave Credit to all the Fair Promises of the Flattering Jesuite, without having the least suspicion, that she had then to do with a Knave that was going to make her a Publick Sacrifice. 'Tis true, that when *Saumier* imparted to her the first Discoveries of his Design, she shew'd at first some Reluctancy to engage in so nice and ticklish

in an Affair, that would be her  
 infallible Ruine, should she happen to  
 be betray'd. Upon which, the Je-  
 suite told her, That if she refus'd to  
 give her consent, that he knew se-  
 veral ways to deprive both her and  
 her Son of the Succession to the  
 Crown; adding Expressions injuri-  
 ous to the Circumspection and Pru-  
 dence of that Princess: *Quod si mo-  
 lestum fuisset, nec illa nec filius ejus  
 regnarent.* Saying withal; That it  
 was the last Order which he had  
 from his Superiours.

Let us now see the end of the  
 Tragedy. The *Guises*, who were  
 the next of kin to Queen *Mary*, and  
 whose Interests were united with the  
 Interests of that Princess, and con-  
 sequently ought to have been inform'd  
 of this whole Negotiation, knew no-  
 thing of it. The Jesuites had so well  
 order'd their Affairs to hinder the  
*Guises* from giving 'em any Obstru-  
 ction, by reason that their Aim being  
 to deceive Queen *Mary*, and advance  
 in her Place some Prince of the  
 House of *Austria*, as we have said  
 E 4 already,

already, thought it more to the purpose, to find out new work for the *Guises* in *France*, that they might not have leisure to mind the Destiny of their Kinswoman.

In the mean time, that great Conspiracy which was lay'd so privately, and carry'd on so secretly by the Devices and Artifices of the Jesuites, was discover'd at length to Queen *Elizabeth*, by some of the Lords her Friends, who had feign'd to be of the Conspiracy. Thereupon Queen *Mary* was accus'd of Conspiring against the Life of the Reigning Queen, and Executed, and with her fell some of the Lords that had a share in the Plot. And the Jesuite that had drawn 'em into all that Mischief, fled out of the Kingdom with all the Precipitation imaginable, leaving all those of his Party in a world of Trouble and Confusion.

*Hen. III. of France*, who was the only Person in whose Power it was to save this unfortunate Princess, sent *M. de Believre* indeed to Queen *Eliza-*

*Elizabeth*, with Orders to be very importunate for the Life of Queen *Mary*, which he was to outward Appearance, while underhand (for Reasons of State, and in pursuance of the King's private Orders,) he perswaded the Queen to cut off her Head, as the Common Enemy of their Persons and Kingdoms, the Crime being sufficiently prov'd.

The Dissimulation of *Hen. III.* in this Affair, was ground'd upon important Reasons, which concern'd his Person, and the Tranquility of his Kingdom. For that *Mary* being the next Heir to the Crown *England*, should she have hapned to succeed Queen *Elizabeth*, the *Guises*, who were irreconcilable Enemies to *Hen. III.* and Counsellors of Queen *Mary*, their Kinswoman, would have favour'd that Princess's Party against him, if they did not make use of all the Power of *England*, to engage him in a fatal War; for the *Guises* were already too powerful in *France*. So that good Policy-requir'd that Prince to take all the Precautions imaginable,

ble, for keeping fair with Queen Elizabeth, and preserving her Alliance.

However it were, the Jesuites were still the first Instruments of the death of that Princess, while they sacrific'd her Life, in hopes of raising a Foreign Prince to the Throne. But what is there which they have not now done, to raise K. James to the Throne? Did they not find a way to sacrifice King Charles, his Brother, and to cut him off by Poyson? What is there which they leave unacted against King WILLIAM? How many Attempts, how many Conspiracies and reiterated Plots against the Sacred Person of this Illustrious Prince? And all to raise to the Crown of England a Furious Bigot, full of Transport, and in a word, a sanguinary Priest, more Jesuite then King.

The most Christian King is very ill advis'd, to seek the having a share in an Action so treacherous and so odious, as that of complotting with the Jesuites and K. James, the Death of a Prince who now Reigns with so much Glory,  
the



the meanest of whose Actions will de-  
 fate, or at least eclipse whatever was  
 perform'd of most remarkable & famous  
 under the Reign of *Lewis* the Great.  
 Witness the Parallel that might be  
 made between their Lives and their  
 Actions, between which without que-  
 stion, there would be a vast Diffe-  
 rence, were they to be display'd to  
 the World without Passion or Preju-  
 dice. But let us pursue these Assassina-  
 tors of Kings, to the end we may shew  
 to what excess of Rage and Fury the  
 Diabolical Art and Infernal Doctrine  
 which they have taught in the world,  
 is able to Transport em.

In the Year 1605. which had like to  
 have prov'd fatal to all *England*, by  
 the Destruction of the Prince, and all  
 the Nobility of the Kingdom at the  
 same time. A Blow so much the more  
 deadly and terrible, because it was not  
 lookt for, nor so much as dreamt of,  
 in the midst of that Peace which *Eng-  
 land* then enjoy'd. Nevertheless, the  
 Misfortunes threaten'd by that dete-  
 stable Conspiracy, vanish'd by the Dis-  
 covery of it; so that it was not at-  
 tended:

tended with any Catastrophe, unless it were, what turn'd to the Confusion of the Actors, who were to have play'd that Bloody Tragedy.

I shall not insist upon the Circumstances of this Infernal Plot, as being so well known to all the People of *England*. It may be only said, That this was one of the Jesuites Master-pieces, to have blown up not only the Sovereign Monarch himself, (for a single Blow would not then serve their Turn,) but all the Royal Family, and all the Nobility of the Kingdom. The Quintessence of Jesuitical Machination, which struck with Horror not only the *English* Monarchy, but fill'd with Consternation and Detestation of the Fact all the Foreign Courts of *Europe*. Insomuch that the Jesuite *Baldwin* being accus'd by his Accomplices, to have been one of the Principal Contrivers of that dreadful Conspiracy, and afterwards apprehended at *Frankendale* in *Germany*, was from thence carry'd to *Heydelberg*, and thence by Order of the Elector *Palatin*, sent with his Hands and Feet bound into *England*. The

The King was also so sensible of his Escape, that he made a Speech to the Parliament upon the importance of the Discovery; wherein he set forth the great Danger from which God had preserv'd his Sacred Person, the Queen his Wife, his Children, and lastly, all the Nobility of the Kingdom, whose Blood was to have been all intermingl'd and blended together in a moment.

What then remains, my Lords and Gentlemen, said he, but that we imitate the great Captain Scipio, who finding himself accus'd by the Tribunes of the People, for having laid out the Publick Treasure in a War against the Carthaginians. This is a Matter of nothing, said he; content your selves that I have won the Victory, and let us all ascend the Capitol, to return Thanks to the Gods for it. Let us do the same, my Lords and Gentlemen; Let us not give way to a Pagan; but let us return Thanks to God, whose mercy shines over all his Works.

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In like manner, does King William exhort all his good and faithful Subjects, who are interested in the Preservation of his Sacred Person, to return Thanks to Heaven, for having deliver'd him from so imminent a Danger. But what wonders of Providence do we not behold in the Discovery of a Design so deeply laid for the Destruction of this great Monarch! Without contradiction, the most execrable and cruel Conspiracy that ever was.

For the Relation that we have given of all the Attempts which the Jesuites have been all along contriving and making upon the Sacred Persons of Princes, we find not any one that was carry'd on with more Contrivance and Artifice. All the cunning Wari-ness, all the Infernal Subtily of the Jesuites, supported by all the Power of the most Christian King, were made use of in the carrying it on; and the execution of it was to have been perform'd with all the Cruelty of King James; so that if God by Secrets of Provi-

Providence unknown to Men, had not stir'd up the Conspirators to discover it of themselves, the Blow had been infallible.

Nevertheless, the most Christian King, desirous to hoodwink the Eyes of all *Europe*, and to make the Christian Princes believe, that he had no share in so treacherous and odious an Action, caus'd a Report to be spread abroad of a pretended *Manifesto*, which he resolv'd to publish to the World. And M. *Pontchartrain* has already given Orders to the *Gazetteur* of *Paris*, to give us some Preliminaries in order to it, and by way of Explanation of what we are farther to expect, to exclaim in the Publick News against a Bloody Injury done this Great Monarch, by those that charge him with being an Accomplice in so foul and detestable an Attempt. And to prepare the Minds of People to give his Apology a kind Reception, he has begun to say something of it in his last *Ordinary*, in the following Terms, as we have here set 'em down word for word.

'The

The same Day, says he, an Officer  
 dispatch'd away by the Duke of  
 Wirtemberg was sent to give Advice,  
 that a great number of the French  
 Troops were drawn together about  
 Callis, with several Transport Ships,  
 and the King of Great Britain (mean-  
 ing K. James) was expected there;  
 that being afraid that all this was  
 done, with a Design to attempt a  
 Descent, the Duke of Wirtemberg  
 advanc'd with some Troops to em-  
 bark upon the first Orders of the  
 Prince of Orange. This advice caus'd  
 a great Consternation (observe I  
 beseech ye that which follows,) and  
 presentl<sup>y</sup>, to prepossess the Publick  
 by Artifices, like to those that have  
 been so frequently been made use of,  
 a Report was presently spread abroad  
 of a Discovery of a Conspiracy against  
 the Prince of Orange, &c.

'Tis not the *Gazetteer* that speaks  
 this, but the Ministers of France  
 themselves. It must be thought that  
 either the most Christian King and  
 his Ministers have forget the use of  
 their

their Sences, or else that they will not allow the Princes of *Europe* to have common Reason, while they talk at this rate. They would make the World believe, that this is but a Vision; that the Conspiracy that makes so loud a Noise, was only a Trick of State, to try the Fidelity of the People, or a Fancy of Policy to blacken *France* with Eternal Infamy.

If we would be so easie as to believe the Court of *France*, all the Conspiracys which have hitherto been contriv'd against the Person of the King of *England*, have only been pretences to gain some end or other; either to get Money from his Parliament, or to put a value upon himself, or to try the Fidelity of his Subjects.

But those People who advanc't such Calumnies as these, must be as great Deluders, and as knavish in their Evasions as the Ministers of *France* themselves. By this means the most Christian King their Master, in pursuance of the Maxims of the Jesuites  
his

his Counsellors, shall be always attempting the Destruction of a Prince, by delivering him into the hands of Traytors and Assassines; and when they miss their Blow, and that the Conspiracies are discover'd, he shall have a delicate excuse to say, they were all Pretences or Tricks of Policy which the Prince made use of to advance his Affairs, and fix himself in the Affections of his Subjects.

This is not the first time that France has made her self known in this particular. The most Christian King is become so famous in all the Courts of the Christian Princes, by his Treacheries, that without doing him any wrong, we may safely judge him guilty of having dipt his hands in this, and to have been one of the principal Authors, as indeed he was. And without Dissimulation, we may safely say, That whatsoever ingenious Tour they give to so base an Act, all Christendom is so well convinc'd of the truth of it, that I will never believe that Monarch will ever be able to wash it off, with all the Eloquence that ever he can hire to endeavour it.

To



*To prepossest, they say, the Publick,*  
*by Artifices like those that have so fre-*  
*quently been made use of.* Observe here,  
 that the Ministers of France (for they  
 are the Persons that send to the Gazet-  
 teer what the Court thinks proper to  
 publish) acknowledge themselves, that  
 this is not the first time that France has  
 attempted the of Person K. William. *So*  
*frequently made use of, say they.* Upon  
 what occasion? Why, upon frequent  
 Conspiracies; for nothing else can be  
 gather'd from the Words. So then, if  
 the Pretences were frequent, it fol-  
 lows that the Conspiracies were fre-  
 quent; and if frequent, then real; and  
 not imaginary; otherwise there had  
 been no ground for Pretences; for the  
 People are not frequently to be deluded  
 by the self-same Artifices. On the  
 other side, if the Conspiracies were  
 real, then they could be no Pretences;  
 but just Occasions of Complaint.  
 'Twere well for the most Christian  
 King and King James, that they could  
 acquit themselves at the cheap rate of  
 frequent Pretences. *Court of France's Vices*  
*of a Conspiracy has served to communi-*  
 But since King William's Advance-  
 ment to the Throne of England, we  
 have

have seen no less then Eight different Conspiracies. In all the Campaignes since the War declar'd, we have seen New Monsters spring up, which the Council of *France* has brought forth to destroy this Noble Prince. The Confessions of the Accomplices, the intercepted Letters, the private Conferences of the Assassines, with the Chief Ministers of the Court of *France*, their Indictments and Trials, and lastly, the Executions of the Traytors, have sufficiently justify'd the Truth of their Crimes. All which demonstrates to us, that the most Christian King and King *James*, were the principal Authors of all those bloody Contrivances.

But by this we may see, how far Effronterie will carry these Ministers, who will presume to deny a matter of Fact that is apparent to the Eyes of all Men, and which all the Earth acknowledges for such. Thus, says the *Paris Gazetteer*, or rather the Echo of the Court of *France*'s Voice, The Pretence of a Conspiracy has serv'd to countenance the insinuating into a Publick Act, a Part of an Oath which was rejected when the

Business of the Commissioners of Trade was examin'd; though they durst not, out of a Remainder of Respect for the Truth, and the Fundamental Laws of the Kingdom, make use of the principal Clauses which caus'd it to be rejected. 11 A : 77

The Oath which all the Lords unanimously took to defend King William and his Government, against all the Attempts of his Enemies; the Act of Association, whereby all the Members oblige themselves to revenge his Death upon the Assassines, in case he should come to a violent End; the Bill by which the Parliament is to be continued, tho' it should please God to afflict the Kingdom by the sudden Death of the King, and the Clause inserted against suspected Persons, by which it is made lawful for the King to apprehend all suspected Persons, detain them in Prison, and seize their Horses and Arms. All these things the Court of France looks upon with an evil eye. These are now Degrees of Guilt, Punishment, and Authority, which they never lookt for. This encrease of Union and good Correspondence between his Majesty and his Parliament; the

the earnest Applications and sincere Zeal of the English Nobility, by which they all unanimously concur to sacrifice their Estates and Lives, for the Preservation of his Britannick Majesty: All this, I say, extremely perplexes the most Christian King; and this is that which makes his Ministers give out, *That the Pretence of a Conspiracy has given the English an Opportunity to insert into a Publick Act, a Part of an Oath which had been rejected, &c.*

To answer therefore, in a word, to all these Evasions, I will say, That the Experience of Things past, has so well taught the Christian Princes to understand the Spirit and Genius of the Council of France, that all the Craft and Artifice of her Ministers will never be able to disengage them out of the Labyrinth into which they have run themselves. 'Tis a Personal Stain that sullies the Crown of the most Christian King, and which will heap Infamy upon Him, as long as He lives.

As

As for King *James*, he is a Prince abandon'd to his Sanguinary Passions, to Murders, Violences, and from his tender Years has breath'd nothing but Hatred and Fury against the *United Provinces*, and their Governours. King *William* being then but Prince of *Orange*, has had the cruel Experience of it to this very day: And the Name of the Duke of *York* has always been so suspected to that Republick, that She has always lookt upon Him as her greatest Enemy: Witness the Pains he took in the Time of King *Charles* his Brother, to exasperate Him to the *Dutch Wars*, and to foment in Him an irreconcilable Hatred against this State, by creating perpetual Quarrels between the *English* and *Hollanders*, upon the account of Trade; and by exciting King *Charles* to unite with *France*, for the Destruction of this Republick, and by using a thousand other Extremities, which have render'd him odious, and caus'd him to this day to be lookt upon as a Prince that never gave any other then base and mean Examples of a transported Bigot, more Insult than Prince.

I cannot forbear reciting here one Passage in History, which is in the Annals of the Republick of *Holland*, by which the world may judge of the Inclinations of this Prince, which always incens'd him to do all the Mischief that lay in his Power to the Republick of *Holland*.

At the beginning of the Year 1673, a detestable Enterprize was discover'd at *Amsterdam*; the Design of which was, to have burnt all the States Men of War. The Person that was to have put this fatal Design in execution, was one *John Fraser*, a Scotchman. The Duke of *York*, who had been all along, an irreconcilable Enemy of the *United Provinces*, had engag'd him by great Promises to go through with this treacherous Undertaking, as he confess'd himself, when he was apprehended, without being put to the Rack. This miserable Wretch was broken upon the Wheel, and his Body expos'd upon the Wheel near *London*. But this is but only a single sketch of his Fury: The whole Life of this Prince

Prince has been a continu'd Series of Attempts, Treacheries, Conspiracies, and Murders, with which the West of England rings to this day. The sanguinary Passion which he learnt from the Jesuites, who bred him from his Youth, have exasperated him not only to do mischief to the *Hollanders*, but all the Protestant Princes of Europe, without sparing his Friends, his Confederates, and even his nearest Relations; witness the precipitated End of *Charles II.* his Brother; meerly out of a Desire of Reign.

For Princes who only consult their Prevailing Passion, and ardent Thirst of Sovereignty, will sacrifice all to attain their End. Thus if we may believe a Great Archbishop of *France*, *Marie de Medicis*, Second Wife to *Henry IV.* concerted the Death of her Husband with the Jesuits and *Ravillac*, out of impetuous Thirst after the Regency. And when she was confirm'd, she quickly shew'd what Princes or Princesses are capable of doing, that are over-rul'd by that cursed Passion.

*Catharine de Medicis* was possess'd with that insatiable Passion all the  
F whole



whole course of her Life; witness what we are going to recite, though so much care was taken to conceal it. She was, as they well know that are vers'd in the History of France, the Mother of Three Kings; *Francis II.* *Charles IX.* and *Henry II.* and might have been of a Fourth, had the Duke of *Alençon*, her youngest Son, liv'd. *Francis II.* being dead, *Catharine de Medicis* obtain'd the Regency during the Minority of *Charles IX.* her Son, by means of those Artifices which she made use of: Nevertheless, the Civil Wars over-whelm'd her with Business, with Vexation, and perpetual Disquiet, and reduc'd her even to the point of seeing her self constrain'd to quit the Management of the Kingdom to the Prince of *Conde*, gave her soon to apprehend, that a Crown was a Burthen too heavy for a Woman.

In the midst of these Perplexities, she retir'd to her Closet, that she might wholly abandon her self to Solitude for some days, giving order that no Person should come near her. But at length she sent for *M. de Mesme*,



a Person of the Long Robe, for whom she had a particular Esteem, as being one that had given her several signal Proofs of his extraordinary Zeal for her Service upon several Occasions.

To this Person the Queen deliver'd a Steel Box, well lockt, with a Key; telling him at the same time, that the Civil War affording her but ill Presages of her Destiny, she thought it convenient to entrust in his keeping that Sacred *Deposum*, which was the richest Treasure she had in the World, with Orders never to open it, or deliver it to any Person, unless by her Command sign'd with her own Hand.

Now the Queen dying without ever sending for the Box from M. de Mesme, and he also deceasing not long after Catherine de Medicis, the Heirs of de Mesme, kept it a long time in their Family without opening it: But at length, Time, which causes us to forget all things, had bury'd the Queen's Commands in Oblivion, insomuch that Curiosity would needs entice the Grandchildren of de Mesme to open the Box,

in hopes to find some inestimable Treasure: But instead of that, the Box being open'd, they met with a Sight which struck them with Horror: It was an Oval Copper Medal, in form of a Buckler, which the ancient Romans consecrated to their false Gods.

The Sculpture of the Medal represented *Catharine de Medicis* upon her Knees, making an Offering to the Devil, who was painted sitting upon a high-raised Throne, with all the deformed Delineations of Affright and Terror imaginable: On each side of the Queen were her Three Sons, *Charles*, *Henry*, and the Duke of *Alençon*, with this Impress in French: *Soit, pourveu que je regne. Let it be so, provided I may Reign.* Which Medal is still to be seen in the Family of *de Mesme*, from which the Count *d'Avaux*, formerly Ambassador in *Holland* is descended. And they whose Curiosity leads 'em to be more distinctly inform'd of the Circumstances of this Secret, may hear it from the Lips of that Minister.

Such

Such are the Crimes which Princes are carry'd to commit, by their exorbitant Ambition of Rule, or rather by their unbridled Fury and Zeal. Whence we conclude, that 'tis no wonder if King *James*, who has all along been animated with this Fury, and possess'd by this unruly Passion, seeks now to regain his lost Throne by the Assassination of King *William*. But God, who has all along taken care of this Magnanimous Prince, and guarded him from all the Snares of his Enemies, will, we trust, preserve Him still a Blessing to *Europe*, in despite of all their detestable Enterprizes. All the Christian Princes unite their Prayers to Heaven for his Happy Preservation. And, indeed, it is the Interest of all Christendom, which looks upon Him as Her Deliverer, and as the Person who is to set Her free from all the Mischiefs that have afflicted Her for so many Years.

[ *Most Serene PRINCES,*

This is a violent Outrage, an Attempt which ought to awake the Care and Zeal which you have shew'd for the Common Cause, ever since the com-

mencement of the War. 'Tis that  
 laudable Ardour which ought to engage  
 yee to redouble your Efforts against the  
 Common Enemy of your Lives, your  
 Territories, your States, and your Li-  
 berty. You ought all to be enliven'd  
 with the same Spirit and Resolution, to  
 demand Reparation of your Enemies,  
 for an Act so base and so abominable.

Let it never be said, that you wan-  
 ted either Counsel or Courage to re-  
 venge an Attempt form'd against the  
 Life of one of your Confederates. 'Tis  
 an Act wherein you are all equally con-  
 cern'd, since the Interests are still the  
 same which first engag'd you to take  
 Arms, and which ought still to encour-  
 age yee unanimously to concur with  
 our Magnanimous Prince, in seeking all  
 the Brave and Noble Ways imaginable  
 that a lawful War will permit, for the  
 pulling down so mortal, so haughty,  
 so inexorable an Enemy as *Lewis XIV.*

Nor can we endeavour this inecom-  
 parable Design with more Honour,  
 than by redoubling our Efforts to car-  
 ry on the present War with all the Fer-  
 vour imaginable. This is that which  
 the

the most Christian Monarch dreads; and this is that which made him hasten, had it been possible, the Destruction of the most Potent and most Formidable of his Enemies. He saw the impossibility of vanquishing him by force of Arms; though he wanted neither good Generals, nor stout and numerous Armies; nor Fortune of his side; and all this back'd with Treacheries and Conspiracies, laid against the Life of his Powerful Adversary. All this has hitherto prov'd fruitless; however, he must vanquish or lose all his ill-got Honour. And this it is that enrages the most Christian Usurper against King *William*, and inspires him with new Attempts. Nor do they now conceal themselves as in the former Conspiracies; they are no longer Two or Three Assassines that now seek the Life of King *William*, but Shoals of Murderers that shew themselves barefac'd, supported and authoriz'd by Two Kings, who give 'em their Orders under their own Hands, and supply 'em with Money, Arms, and Horses. What a Shame! what an abject Baseness is this for Christian Princes! And what may

may we not expect for the future from such Disciples, who have so well profited in the School which teaches the Art of Assassinating Kings? 'Tis a Fact which will cover the Authors of it with Shame for ever, and strike a Horrour into all Pagan Princes, who never knew among themselves the Practice of these detestable Principles. I defie any Man to find, in any of the most faithful Histories, the least footstep of this barbarous Fury, condemn'd by all Religions, and all good Men.

'Tis now for the most Christian King and King *James*, to say what they can for Themselves; and we expect with impatience the *Manifesto* which is promis'd us. We know there is no want of eloquent Pens in *France*, to varnish over a Piece of this Moment and Importance, and give it that specious *Tour* which it shall please the Court, on purpose to put an Illusion upon the Publick, and cover the Horrour of this detestable Crime.

'Tis a sort of Coin which the most Christian King has so frequently made use

use of upon these Occasions, that there are few Courts in *Europe* wherein it will any longer pass for current. The Confederate Princes are preposse's'd of this; and know very well what *France* is meditating upon this Subject: Whatever ingenious *Tour* she gives her *Manifesto*, and whatever Tricks she plays to ward off the bloody Reproaches which all Christendom will throw upon her, and that deservedly too, she will never be able to justify her self, nor to make an Apology, such a one as will do her Business.

'Tis a hard matter to render Good and Just, a Cause that is bad of it self; they must not be weak and feeble Arguments that are employ'd upon this Occasion. This thing now in dispute is a matter of Fact, averr'd and attested by the Mouths of the Conspirators themselves: So many Authentick Proofs; so many undeniable Witnesses which the Confederates have of so important a Fact are sufficient, if not to stop the Mouth, yet to convince the World of the Guilt of the  
most

most Christian King. The Tryals of the Conspirators, the Attestations of the Evidence, will answer this *Manifesto*, whenever it appears, in such a manner, as will be a Public Conviction of the Authors and Abettors of so base and black an Enterprize. So that unless the Council of *France* make haste with their *Manifesto*, they may justly fear that the Trials in *England* will prevent 'em, by rendring all the Artifices of *France* of no use to her, and by publishing Particulars of the whole Conspiracy so essential, that it will be a difficult matter for the Ministers of that Crown to answer, whatever care they take, or whatever trouble they put themselves to.

We dare advertise them before-hand, that whatever they advance, will only serve to render the matter of fact more manifest. However, let 'em produce their Reasons whether good or bad. 'Tis a Priviledge which the most rigorous Justice allows the most Guilty; which is, to plead their own Cause, and alledge what they think most proper for their Justification, according to the Accusations charg'd upon 'em.

Let



Let us then conclude, in expectation of this *Manifesto*, which without question, will be one of the most study'd Cabinet-Pieces that ever the Court of *France* set forth ; let us then conclude, that it would have been much better for the Crown of *France*, that the most Christian King had never medled in this Conspiracy; 'tis an odious Stain that reflects upon all the Nation, and blackens it with an Infamy which many Ages to come will never wipe away. In the mean time, *K. William*, according to the Principles of Christianity, sincerely pardons his Enemies, and prays to God to forgive the heinousness of their *Crime*; assur'd, that so long as he is under the Protection of Divine Providence, he shall never be in danger, but shall triumph over all their vile and clandestine Attempts, whatever Snares they lay to ravish away his Life.

*The E N D.*